THE CRITICAL REVIEW.

For the Month of *January*, 1775.

ARTICLE I.

The Works of George *Lord* Lyttelton; *formerly printed ſeparately, and now firſt collected together: with ſome other Pieces never before printed. Publiſhed by* George Edward Ayſcough, *eſq.* 4to. *1l. 5s. boards.* Dodſley.

WHEN genius, learning, and virtue unite in a perſon of diſtinguiſhed rank and fortune, they render him peculiarly illuſtrious, and men are univerſally gratified by the publication of the works of ſuch an author. In this honourable degree of eſtimation ſtand the literary productions of lord Lyttelton, a nobleman deſervedly celebrated for the poſſeſſion of eminent talents, and all theſe amiable endowments of mind which conſtitute the ornament and happineſs of ſociety.

The firſt article in this miſcellaneous collection is, Obſervations on the Life of Cicero, formerly publiſhed. Theſe were written in the early part of the author's life, and diſcover great acuteneſs, as well as extenſive learning. They are ſucceeded by Obſervations on the Roman Hiſtory, no leſs judicious, and now firſt publiſhed, from a manuſcript communicated by William Henry Lyttelton, eſq. The ſubject of theſe Obſervations is the period of the Roman Hiſtory, from the uſurpation of Sylla to the ſettlement of the imperial power; from the view of which period his lordſhip endeavours to aſcertain ſome of the cauſes of the deſtruction of liberty in the republic. He obſerves, that the cauſes which at laſt produced this event, had long before begun to operate, by the pernicious outrages of the people on one hand, and violent acts of

the ſenate on the other. He then proceeds to ſhew, that the balance of the ſtate was deſtroyed by the office of dictator, which conferred ſuch an unlimited power as was inconſiſtent with public liberty.

'The inſtitution of this office, ſays his lordſhip, was almoſt coæval with the liberty of Rome. Twelve years after the expulſion of Tarquin the Proud, or, as ſome reckon, only eight, (*ita lex jubebat de dictatore creando lata,*) a law was made for the creating of a dictator, with a power ſuperior to that of all other officers, military or civil, and ſubject to no appeal, being only reſtrained by the following limitations—that it was to be exerciſed within the bounds of Italy, and not for more than ſix months. The idea of it ſeems to have been taken from Alba, of which city the Romans were a colony, and may therefore have adopted, without much deliberation, what had been practiſed there: but the occaſion of their having recourſe to it was (according to Livy) the inſtant dread of a war, which thirty Latin cities, confederated with the Sabines, threatened to make againſt Rome.

'Other reaſons have been given, but this ſeems the moſt probable; becauſe military operations are better carried on by a ſingle commander, than by two equal chiefs; and the people, at a time of imminent danger, might more eaſily be induced to conſtitute ſuch an officer for the defence of their country againſt foreign enemies, than if the law had been firſt propoſed by the ſenate for any political purpoſe. Yet they ſhould have conſidered, that the dictatorial power extended over the ſtate, as well as over the army, and that the nobles might uſe it as an engine againſt *them* upon other occaſions.

'The nomination of this magiſtrate appears to have been aſſigned by law to either of the two conſuls; but the choice was confined to ſome one of thoſe ſenators who had before obtained the conſulſhip: and the uſual method was, for the ſenate to decree, upon any great exigency, that a dictator ſhould be made, and to direct on what perſon of conſular dignity the nomination ſhould fall. Yet it was in the power of either of the conſuls, without any order from *them*, and without the approbation of his colleague, to name, of his own accord, any conſular ſenator to this ſupreme magiſtracy; and their approbation, concurring with ſuch an appointment, fully ratified and confirmed it, however diſagreeable it might be to the people. A remarkable inſtance of this, and likewiſe of the uſe occaſionally made of the dictatorial power for the purpoſes of the ſenate, occurs in the account which is given by Livy of the events of the year 316 from the building of Rome. He tells us, that the ſenate reproaching the conſuls with a neglect of their duty, for not having exerted the authority of their charge to puniſh a conſpiracy of the Roman knight, Spurius Mælius, with ſome tribunes of the people, againſt the commonwealth, one of them ſaid, "The blame laid on them was unjuſt: for they, being ſubject to the controul of the laws, which had given an appeal from them to the people, wanted ſtrength in their magiſtracy, more than they did in their minds, to inflict the vengeance due to a crime of this nature. (*Opus eſſe non forti ſolum viro, ſed etiam libero exſolutoque legum vinculis. Itaque ſe dictatorem Lucium Quintium dicturum.*) That there was need of a man, not only courageous,

but

but moreover *free, and not fettered with the reſtraints of the laws. He therefore would name Lucius Quintius dictator.*"

'The whole ſenate approving it, Lucius Quintius was accordingly named to that office; and the next day guards of ſoldiers having been placed in the forum, Caius Servilius Ahala, whom he had appointed his general of the horſe, cited Mælius, by his orders, to come before his tribunal, and anſwer there to the charge brought againſt him in the ſenate. But, he calling on the people to ſuccour him in this danger, which, he ſaid, was drawn upon him by his kindneſs to them and the malice of the ſenate, ſome of them reſcued him from the hands of an officer, who was going to carry him before the dictator: whereupon Servilius, aſſiſted by a band of young patricians, followed him into the crowd, in which he had taken refuge, and killed him there with his own hand: after which, covered over with the blood he had ſhed, he went back to Quintius, and told him what he had done. That magiſtrate praiſed him *for having freed the republic*; and then, in an harangue which he made to the people, whom the ſight of this deed had thrown into a tumult, declared, (*Mælium jure cæſum, etiam ſi regni crimine inſons fuerit, qui vocatus a magiſtro equitum ad dictatorem non veniſſet,*) *That Mælius, though he were innocent of aſpiring to make himſelf king of Rome, with which he had been charged, was yet juſtly put to death, becauſe, having been cited by the maſter of the horſe, to come before the dictator, he did not come.*

'When we conſider, that this man was probably guilty of no other treaſon, than affecting to render himſelf too popular, by largeſſes of corn to the people, in a time of great dearth; it muſt appear that a power, which, upon ſuch an occaſion, could ſo ſuddenly be called forth, and ſo violently exerciſed, was not very conſiſtent with the much-boaſted liberty of the Roman republic.

'The conſtitution of that ſtate is praiſed by Polybius, as a happy mixture of monarchy, ariſtocracy, and democracy, but the dictatorſhip brought into it a kind of domination more properly tyrannical than regal.

'For, in a limited monarchy, the king is not abſolute, but reſtrained by the laws, and his miniſters are reſponſible to the other eſtates of the kingdom, or the courts of judicature therein, for any abuſe of his power: but a dictator in Rome (*abſolutus legum vinculis*) was abſolved by his office from all reſtraints of the laws, and not accountable to the ſenate, or aſſembly of the people, or any other juriſdiction, for any act he had done in the exerciſe of his charge, however arbitrary or illegal. If it be ſaid, that the regal power in the Roman conſtitution was exerciſed by conſuls, and the dictatorſhip was only an extraordinary remedy, to which recourſe was had in ſudden emergencies, when the ordinary courſe of government was unable to anſwer the exigency of the ſtate, or provide for its ſafety, I anſwer, that not only the conſuls, or the ſenate, or both theſe powers united, but the people alſo as one conſtitutional part of the Roman commonwealth, ought to have judged of the neceſſity of employing this remedy, ſo dangerous to their freedom, and without their conſent it never ſhould have been uſed.

We cannot help regretting that the noble author's obſervations on this ſubject have been left imperfect, as his political

and hiſtorical knowledge eminently qualified him for proſecuting ſuch an inveſtigation.

The ſucceeding article is entitled, Conſiderations upon the preſent State of our Affairs, at Home and Abroad, in a letter to a member of parliament, from a friend in the country. This was firſt publiſhed in the year 1738, and affords further proof of his lordſhip's political abilities. Afterwards follow the Letters from a Perſian in England to his Friend at Iſpahan; which are well known to the public, and abound with juſt and ingenious obſervations. Theſe elegant Letters are ſucceeded by Obſervations on the Converſion and Apoſtleſhip of St. Paul; a work which has placed his lordſhip's piety and acquaintance with the Scriptures in a light no leſs conſpicuous than his other diſtinguiſhed qualifications. The next in the order of arrangement is The Dialogues of the Dead, which have alſo already received the public applauſe. Four Dialogues are now added, inferior to none of the preceding in wit, ingenuity, or learning. The firſt of theſe is between Scipio Africanus and Julius Cæſar, in which the noble author contraſts the moderation and patriotiſm of the former with the ambition of the latter. The ſecond, which is between Plato and Diogenes, exhibits the difference between the maxims of a cynic and thoſe of a refined philoſopher. The third is maintained by Ariſtides, Phocion, and Demoſthenes: here his lordſhip examines the different principles which actuated Phocion and Demoſthenes in ſupporting the intereſts of their country; ſhewing it to be the opinion of Phocion, that Philip was ſo much ſuperior to the Athenians in ſtrength, as to render a conteſt with him unadviſeable; but that Demoſthenes entertained the moſt ſanguine hopes from a general confederacy of the Grecian ſtates. The fourth additional Dialogue is between Marcus Aurelius and Servius Tullius, and ingeniouſly contraſts the different effects reſulting from regal power, according as the ſubjects are virtuous or corrupt. We are then preſented with Four Speeches delivered in Parliament: the firſt, upon the bill of the juriſdictions in Scotland, in the year 1747; the ſecond, on the mutiny-bill, in 1751; the third, on the repeal of the act for naturalizing the Jews, in 1753; and the fourth, concerning the privilege of parliament, delivered in the houſe of lords in the year 1763. Theſe four ſpeeches evince his lordſhip's patriotiſm, moderation, political abilities, and oratorial talents.

The ſubſequent diviſion of the work contains a variety of beautiful poems, moſt of which were written at an early time of life. Among theſe is a Monody to the memory of the noble author's lady, which will ever be admired for unaffected tenderneſs of ſenti-

ſentiment. The Poems are ſucceeded by Letters to ſir Thomas Lyttelton, his lordſhip's father, from the year 1728, to the year 1747, never before publiſhed. They abound in general with good ſenſe, with the ſtrongeſt indications of a virtuous diſpoſition, and with remarkable filial piety. The following conſolatory letter was probably never ſurpaſſed by any youth at the age in which it was written. It is dated from Luneville, Auguſt 18, 1728.

'Dear Sir,

'I wrote to you laſt poſt, and have ſince received yours of the 20th: your complaints pierce my heart. Alas, ſir, what pain muſt it give me to think that my improvement puts you to any degree of inconvenience; and perhaps, after all, I may return and not anſwer your expectations. This thought gives me ſo much uneaſineſs, that I am ready to wiſh you would recall me, and ſave the charge of travelling: but, no; the world would judge perverſely, and blame you for it: I muſt go on, and you muſt ſupport me like your ſon.

'I have obſerved with extreme affliction how much your temper is altered of late, and your chearfulneſs of mind impaired. My heart has aſked within me, when I have ſeen you giving yourſelf up to a melancholy diffidence, which makes you fear the worſt in every thing, and ſeldom indulge thoſe pleaſing hopes which ſupport and nouriſh us. O, my dear ſir, how happy ſhall I be, if I am able to reſtore you to your former gaiety! People that knew you ſome years ago ſay, that you was the moſt chearful man alive. How much beyond the poſſeſſion of any miſtreſs will be the pleaſure I ſhall experience, if, by marrying well, I can make you ſuch once more. This is my wiſh, my ambition, the prayer I make to heaven as often as I think on my future life. But, alas! I hope for it in vain if you ſuffer your cares and inquietudes to deſtroy your health: what will avail my good intentions, if they are fruſtrated by your death? You will leave this world without ever knowing whether the promiſes of your ſon were the language of a grateful heart, or the lying proteſtations of a hypocrite: God in heaven forbid it ſhould be ſo! may he preſerve your health and prolong your days, to receive a thouſand proofs of the laſting love and duty of the moſt obliged of children! We are all bound to you, ſir, and will, I truſt, repay it in love and honour of you. Let this ſupport and comfort you, that you are the father of ten children, among whom there ſeems to be but one ſoul of love and obedience to you. This is a ſolid, real good, which you will feel and enjoy when other pleaſures have loſt their taſte: your heart will be warmed by it in old age, and you will find yourſelf richer in theſe treaſures than in the poſſeſſion of all you have ſpent upon us. I talk, ſir, from the fullneſs of my heart, and it is not the ſtyle of a diſſembler. Do not, my dear ſir, ſuffer melancholy to gain too far upon you: think leſs of thoſe circumſtances which diſquiet you, and rejoice in the many others which ought to gladden you: conſider the reputation you have acquired, the glorious reputation of integrity, ſo uncommon in this age! imagine that your poſterity will look upon it as the nobleſt fortune you can leave them, and that your children's children will be incited to virtue by your example. I don't know, ſir, whether you feel this; I am ſure I

do, and glory in it. Are you not happy in my dear mother? was ever wife ſo virtuous, ſo dutiful, ſo fond? There is no ſatisfaction beyond this, and I know you have a perfect ſenſe of it. All theſe advantages, well weighed, will make your misfortunes light; and, I hope, the pleaſure ariſing from them will diſpel that cloud which hangs upon you and ſinks your ſpirits.

I am, dear ſir,
Your dutiful ſon,
G. L.'

The volume concludes with Two Letters from his lordſhip to Mr. Bower, giving an account of a journey into Wales; from the firſt of which we ſhall preſent our readers with the following extract.

'After having ſeen the Velino, we lay that night at the houſe of a gentleman who had the care of lord Powis's lead mines; it ſtands in a valley, which ſeems the abode of quiet and ſecurity, ſurrounded with very high mountains on all ſides; but in itſelf airy, ſoft, and agreeable. If a man was diſpoſed to forget the world, and be forgotten by it, he could not find a more proper place. In ſome of thoſe mountains are veins of lead ore, which have been ſo rich as to produce in time paſt 20,000l. per annum, to the old duke of Powis, but they are not near ſo valuable now. Perhaps, *holy father*, you will object, that the idea of wealth dug up in this place does not conſiſt with that of retirement. I agree it does not; but, all the wealth being hid under ground, the eye ſees nothing there but peace and tranquillity.

'The next morning we aſcended the mountain of Berwin, one of the higheſt in Wales; and when we came to the top of it, a proſpect opened to us, which ſtruck the mind with awful aſtoniſhment. Nature is in all her majeſty there; but it is the majeſty of a tyrant, frowning over the ruins and deſolation of a country. The enormous mountains, or rather rocks, of Merionethſhire incloſed us all around. There is not upon theſe mountains a tree or ſhrub, or a blade of graſs; nor did we ſee any marks of habitations or culture in the whole ſpace. Between them is a ſolitude fit for deſpair to inhabit; whereas all we had ſeen before in Wales ſeemed formed to inſpire the meditations of love. We were ſome hours in croſſing this deſart, and then had the view of a fine woody vale, but narrow and deep, through which a rivulet ran as clear and rapid as your Scotch burns, winding in very agreeable forms, with a very pretty caſcade. On the edge of this valley we travelled on foot, for the ſteepneſs of the road would not allow us to ride without ſome danger; and in about half an hour we came to a more open country, though ſtill incloſed with hills, in which we ſaw the town of Bala with its beautiful lake. The town is ſmall and ill built; but the lake is a fine object: it is about three miles in length, and one in breadth, the water of it is clear, and of a bright ſilver colour. The river Dee runs through very rich meadows; at the other end are high towering mountains; on the ſides are graſſy hills, but not ſo well wooded as I could wiſh them to be; there is alſo a bridge of ſtone built over the river, and a gentleman's houſe which embelliſhes the proſpect. But what Bala is moſt famous for is the beauty of its women, and indeed I there ſaw ſome of the prettieſt girls I ever beheld. The lake produces very fine trout,

trout, and a fiſh called *whiting*, peculiar to itſelf, and of ſo delicate a taſte, that I believe you would prefer the flavour of it to the lips of the fair maids at Bala.

'After we left the banks of the lake, where we had an agreeable day, we got again into the deſart; but leſs horrid than I have already deſcribed, the vale being more fertile, and feeding ſome cattle. Nothing remarkable occurred in our ride, until we came to Feſtiniog, a village in Merionethſhire, the vale before which is the moſt perfectly beautiful of all we had ſeen. From the height of this village you have a view of the ſea. The hills are green, and well ſhaded with wood. There is a lovely rivulet, which winds through the bottom; on each ſide are meadows, and above are corn-fields along the ſides of the hills; at each end are high mountains, which ſeemed placed there to guard this charming retreat againſt any invaders. With the woman one loves, with the friend of one's heart, and a good ſtudy of books, one might paſs an age there, and think it a day. If you have a mind to live long, and renew your youth, come with Mrs. Bower, and ſettle at Feſtiniog. Not long ago there died in that neighbourhood an honeſt Welſh farmer, who was 105 years of age; by his firſt wife he had 30 children, 10 by his ſecond, 4 by his third, and 7 by two concubines; his youngeſt ſon was 81 years younger than his eldeſt, and 800 perſons deſcended from his body attended his funeral. When we had ſkirted this happy vale an hour or two, we came to a narrow branch of the ſea, which is dry at low water. As we paſſed over the ſands, we were ſurpriſed to ſee that all the cattle preferred that barren place to the meadows. The guide ſaid, it was to avoid a fly, which in the heat of the day came out of the woods, and infeſted them in the valleys. The view of the ſaid ſands are terrible, as they are hemmed in on each ſide with very high hills, but broken into a thouſand irregular ſhapes. At one end is the ocean, at the other the formidable mountains of Snowdon, black and naked rocks, which ſeemed to be piled one above the other. The ſummits of ſome of them are covered with clouds, and cannot be aſcended. They do altogether ſtrongly excite the idea of Burnet, of their being the fragment of a demoliſhed world. The rain which was falling when I began to write this letter did not laſt long; it cleared up after dinner, and gave us a fine evening, which employed us in riding along the ſea coaſt, which is here very cold.

'The grandeur of the ocean, correſponding with that of the mountain, formed a majeſtic and ſolemn ſcene; ideas of immenſity ſwelled and exalted our mind at the ſight; all leſſer objects appeared mean and trifling, ſo that we could hardly do juſtice to the ruins of an old caſtle, ſituated upon the top of a conical hill, the foot of which is waſhed by the ſea, and which has every feature that can give a romantic appearance.

In the various lights of a critic, a hiſtorian, a poet, and a ſtateſman, and in the ſeveral relations of a ſon, a huſband, and a friend, in which the character of lord Lyttelton may be conſidered in this work, he appears with ſingular advantage, and is juſtly entitled to that veneration which is due to a *good* and *great* man. His poetical compoſitions diſcover a lively and correct imagination, with a heart ſuſceptible of every tender

impreſſion; and his proſe writings are replete with judicious, virtuous, and refined ſentiments. He may juſtly be ranked among thoſe few perſonages who have adorned titulary honours with a diſtinction more ſplendid, and more reſpectable in the eyes of poſterity than the poſſeſſion of a coronet.

II. *A Deſcription of* Patagonia, *and the adjoining Parts of* South America: *illuſtrated with a new Map of the Southern Parts of* America. *By* Thomas Falkner, *who reſided near Forty Years in thoſe Parts.* 4*to.* 7*s.* 6*d. boards.* T. Lewis.

THE interior parts of South America are ſo little known, that curioſity is naturally excited by the publication of a work in which they are minutely delineated. When we reflect on the prodigious extent of thoſe countries, and the impoſſibility of their being accurately ſurveyed by any ſingle perſon, with the extreme difficulty of procuring a faithful account of their ſituation from auricular authority, it becomes a matter of doubt, what degree of credit is due to narratives of this kind, admitting the veracity of the relator to be entirely unqueſtionable. Mr. Falkner, the author of this deſcription, is ſaid to have reſided near forty years in thoſe parts. We wiſh he had informed us in what places he chiefly took up his abode, and which are the tracts of that extenſive continent that were actually ſurveyed by him in perſon. By the knowledge of theſe particulars, we ſhould be better enabled to determine the accuracy of the topographical delineation, and could ſeparate his own authority from the leſs ſatisfactory evidence of others, whoſe information he relates. We have no inclination, however, to invalidate the general fidelity of the decription on account of this defect, eſpecially as we meet with no relations of a fabulous or doubtful nature.

The firſt chapter treats of the ſoil and produce of the moſt ſouthern part of America; the latter conſiſting chiefly in fruit-trees, cattle, ſheep, and horſes, ſalt petre, and medicinal drugs. Mr. Falkner, who we are told was of the medical profeſſion, informs us, that he has known the tea which grows in this country excite a good appetite, and promote digeſtion, after other medicines had failed; that in theſe caſes it far excels the tea of China; and that in the parts where this plant grows, there is the ſame kind of ſtone as that of which the China ware is made.

The ſecond chapter contains a deſcription of the Indian country, with its vales, mountains, rivers, &c. Great River, La Plata, with its branches, fiſh, and ports.

'This country affords little for exportation to Europe, except bull and cow hides, and ſome tobacco, which grows very well in Paraguay; but it is of the greateſt importance to the Spaniards, becauſe all the mules, or the greateſt part of them, which are uſed in Peru, come from Buenos-Ayres and Cordova, and ſome few from Mendoza; without which they would be totally diſabled from carrying on any traffic, or having any communication with the neighbouring countries; as the high and rugged mountains of Peru are impaſſible but by mules, and in that country they cannot breed theſe animals. Thoſe alſo which go thither are in general ſhort-lived, on account of their hard labour, the badneſs of the roads, and the want of paſtures. So that the loſs of this country might draw after it the loſs of Peru and Chili. The road from Buenos-Ayres to Salta is fit for wheel carriages: but the mules, which are driven from that place and Cordova, are obliged, after ſo long a journey, to reſt a year in Salta, before they can paſs to Potoſi, Lipes, or Cuſco.

'The people of theſe countries are very indifferent ſoldiers, and ſo diſpleaſed with the Spaniſh government, loſs of trade, the dearneſs of all European goods, and, above all, ſo many exorbitant taxes, &c. that they would be glad to be ſubject to any other nation, who would deliver them from their preſent oppreſſion. Yet, notwithſtanding, all this country is without any other guard, than a few regular troops in Buenos-Ayres and Montevideo; and if theſe two places were once taken, the taking of the reſt might be accompliſhed by only marching over it; in which any enemy would be aſſiſted by the natives of the country. The loſs of theſe two places would deprive the Spaniards of the only ports they have in theſe ſeas, where their ſhips, which are to paſs Cape Horn to the South Seas, can receive any ſuccour. Before the expulſion of the Jeſuits from the miſſions of Paraguay, they might have had very conſiderable ſuccours from the Indian Guaranies, who were armed and diſciplined, and who helped to ſubject the rebellious inſurgents of Paraguay, and to drive the Portugueſe out of the colony of Saint Sacrament, and were the greateſt defence of this important country.'

The hills in this country, we are informed, produce very large and lofty pine-trees, whoſe wood is more ſolid and durable than thoſe of Europe. It is ſaid to make excellent maſts, as well as other materials for ſhip-building; and we are told, that ſhips made of it often laſt forty years.—We meet with the following account of an animal hitherto not deſcribed.

'In my firſt voyage to cut timber, in the year 1752, up the Parana, being near the bank, the Indians ſhouted yaquaru, and looking, I ſaw a great animal, at the time it plunged into the water from the bank; but the time was too ſhort, to examine it with any degree of preciſion.

'It

'It is called yaquaru, or yaquaruigh, which (in the language of that country) ſignifies, the water-tiger. It is deſcribed by the Indians to be as big as an aſs; of the figure of a large, over-grown river-wolf or otter; with ſharp talons, and ſtrong tuſks; thick and ſhort legs; long, ſhaggy hair; with a long, tapering tail.

'The Spaniards deſcribe it ſomewhat differently; as having a long head, a ſharp noſe, like that of a wolf, and ſtiff erect ears. This difference of deſcription may ariſe from its being ſo ſeldom ſeen, and, when ſeen, ſo ſuddenly diſappearing; or perhaps there may be two ſpecies of this animal. I look upon this laſt account as the moſt authentic, having received it from perſons of credit, who aſſured me they had ſeen this water-tiger ſeveral times. It is always found near the river, lying on a bank; from whence, on hearing the leaſt noiſe, it immediately plunges into the water.

'It is very deſtructive to the cattle which paſs the Parana; for great herds of them paſs every year; and it generally happens that this beaſt ſeizes ſome of them. When it has once laid hold of its prey, it is ſeen no more; and the lungs and entrails ſoon appear floating upon the water.

'It lives in the greateſt depths, eſpecially in the whirlpools made by the concurrence of two ſtreams, and ſleeps in the deep caverns that are in the banks.'

The third chapter is a continuation of the deſcription of the Indian country, Terra del Fuego, and Falkland iſlands. The Fourth Chapter contains an Account of the Inhabitants of the moſt Southern Parts of America, viz. the Moluckes, Picunches, Pehuenches, Huilliches, &c. The fifth chapter treats of the Religion, Government, and Cuſtoms of ſome of thoſe People. We ſhall preſent our readers with part of the narrative on this ſubject.

'Thoſe Indians believe in two ſuperior beings, the one good, the other evil. The good power is called by the Moluches, Toquichen, which ſignifies governor of the people; by the Taluhets and Diuihets, Soychu, which, in their tongue, ſignifies the being who preſides in the land of ſtrong drink: the Tehuelhets call him Guayava-cunnee, or the lord of the dead.

'They have formed a multiplicity of theſe deities; each of whom they believe to preſide over one particular caſt or family of Indians, of which he is ſuppoſed to have been the creator. Some make themſelves of the caſt of the tiger, ſome of the lion, ſome of the guanaco, and others of the oſtrich, &c. They imagine that theſe deities have each their ſeparate habitations, in vaſt caverns under the earth, beneath ſome lake, hill, &c. and that when an Indian dies, his ſoul goes to live with the deity who preſides over his particular family, there to enjoy the happineſs of being eternally drunk.

'They

'They believe that their good deities made the world, and that they firſt created the Indians in their caves, gave them the lance, the bow and arrows, and the ſtone-bowls, to fight and hunt with, and then turned them out to ſhift for themſelves. They imagine that the deities of the Spaniards did the ſame by them, but that inſtead of lances, bows, &c. they gave them guns and ſwords. They ſuppoſe that when the beaſts, birds, and leſſer animals were created, thoſe of the more nimble kind came immediately out of their caves, but that the bulls and cows being the laſt, the Indians were ſo frightened at the ſight of their horns, that they ſtopped up the entrance of their caves with great ſtones. This is the reaſon they give, why they had no black cattle in their country, till the Spaniards brought them over, who more wiſely had let them out of the caves.

'They have formed a belief that ſome of them after death are to return to theſe divine caverns; and they ſay alſo that the ſtars are old Indians, that the milky way is the field where the old Indians hunt oſtriches, and that the two ſouthern clouds are the feathers of the oſtriches which they kill. They have an opinion alſo that the creation is not yet exhauſted, nor all of it come out to the daylight of this upper world.

'Their wizards, beating their drums, and rattling their calabaſhes full of ſea-ſhells, pretend to ſee, under ground, men, cattle, &c. with ſhops of rum, brandy, caſcabels, and a variety of other things. But I am very well aſſured that they do not all of them believe this nonſenſe: for the Tehuel Cacique, Chehuentuya, came to me one morning, with an account of a new diſcovery, made by one of their wizards, of one of theſe ſubterraneous countries, which was under the place where we lived; and upon my laughing at, and expoſing their ſimplicity, in being impoſed upon by ſuch fables and fooliſh ſtories, he anſwered with ſcorn, Epueungeing'n, They are old women's tales.

'The Evil Principle is called by the Moluches Huecuvoe, or Huecuvu, that is, the Wanderer without. The Tehuelhets and Chechehets call him Atikannakanatz; the other Puelches call him Valichu.

'They acknowledge a great number of this kind of demons, wandering about the world, and attribute to them all the evil that is done in it, whether to man or beaſt; and they carry this opinion ſo far, as to believe that theſe unpropitious powers occaſion the wearineſs and fatigue which attends long journeys or hard labour. Each of their wizards is ſuppoſed to have two of theſe demons in conſtant attendance, who enable them to foretel future events; to diſcover what is paſſing, at the time preſent, at a great diſtance; and to cure the ſick, by fighting, driving away, or appeaſing, the other demons who torment them. They believe that the ſouls of their wizards, after death, are of the number of theſe demons.

'Their

'Their worſhip is entirely directed to the evil being, except in ſome particular ceremonies made uſe of in reverence to the dead. To perform their worſhip, they aſſemble together in the tent of the wizard; who is ſhut up from the ſight of the reſt, in a corner of the tent. In this apartment, he has a ſmall drum, one or two round calabaſhes with ſmall ſea ſhells in them, and ſome ſquare bags of painted hide, in which he keeps his ſpells. He begins the ceremony, by making a ſtrange noiſe with his drum and rattle-box; after which he feigns a fit, or ſtruggle with the devil, who it is then ſuppoſed has entered into him; keeps his eyes lifted up, diſtorts the features of his face, foams at the mouth, ſcrews up his joints, and, after many violent and diſtorting motions, remains ſtiff and motionleſs, reſembling a man ſeized with an epilepſy. After ſome time he comes to himſelf, as having got the better of the demon; next feigns, within his tabernacle, a faint, ſhrill, mournful voice, as of the evil ſpirit, who, by this diſmal cry, is ſuppoſed to acknowledge himſelf ſubdued; and then, from a kind of tripod, anſwers all queſtions that are put to him. Whether his anſwers be true or falſe is of no great ſignification; becauſe if his intelligence ſhould prove falſe, it is the fault of the devil. On all theſe occaſions the wizard is well paid.

'The profeſſion of the wizards is very dangerous, notwithſtanding the reſpect which is ſometimes paid to them: for it often happens, when an Indian chief dies, that ſome of the wizards are killed; eſpecially if they had any diſpute with the deceaſed juſt before his death; the Indians, in this caſe, laying the loſs of their chief upon the wizards and their demons. In caſes alſo of peſtilence and epidemic diſorders, when great numbers are carried off, the wizards often ſuffer. On account of the ſmall-pox, which happened after the death of Mayu Pilqui-ya and his people, and almoſt entirely deſtroyed the Chechehets, Cangapol ordered all the wizards to be killed, to ſee if by theſe means the diſtemper would ceaſe.'

The laſt chapter gives an account of the language of the inhabitants of theſe countries, of which we are told that of the Moluches is the moſt copious and elegant. Mr. Falkner has favoured us with ſome grammatical obſervations on this ſubject, and a ſhort vocabulary; but as we cannot ſuppoſe our readers to be deſirous of any information relative to an Indian language, we ſhall take our leave of that quarter of the world, to purſue objects more intereſting.

III. *Speech of* Edmund Burke, *Eſq. on* American *Taxation*, April 19, 1774. 4*to.* 2*s.* Dodſley.

EVERY true lover of his country muſt ſincerely regret the unhappy diſpute which is at preſent maintained with our American colonies; a diſpute which cannot fail of greatly affecting

fecting our commercial intercourſe, and of proving prejudicial to both parties. Could the difference be accommodated in an amicable manner, without leaving to the Americans any ground of complaint againſt the conduct of adminiſtration, or unduly circumſcribing the authority of the Britiſh legiſlature, it would be an event of the moſt advantageous tendency, and ought to be the object of every real patriot, who ſits in the great council of the nation. From the diverſity of opinions and ſentiments, however, ſo natural to a numerous aſſembly, the matter in diſpute has already been warmly debated in the houſe of commons, and will probably yet be the ſubject of more frequent diſcuſſion. Among thoſe who have exerted their abilities on this important occaſion, the celebrated gentleman by whom this Speech was delivered, held a very conſpicuous rank. The ſubject was ſuch as afforded large ſcope for his rhetorical talents, and he ſeems to have beſtowed upon it the whole force and ſplendor of his genius.

After a ſhort and elegant exordium, the ſpeaker proceeds to reply to the gentleman who laſt addreſſed the houſe, and endeavours to refute the opinion, that if the tax on tea ſhould be repealed, the Americans would be incited to demand likewiſe an exemption from other taxes.

'He deſires to know, ſays Mr. Burke, whether, if we were to repeal this tax, agreeably to the propoſitions of the hon. gentleman who made the motion, the Americans would not take poſt on this conceſſion, in order to make a new attack on the next body of taxes; and whether they would not call for a repeal of the duty on wine as loudly as they do now for the repeal of the duty on tea? Sir, I can give no ſecurity on this ſubject. But I will do all that I can, and all that can be fairly demanded. To the *experience* which the hon. gentleman reprobates in one inſtant, and reverts to in the next; to that experience, without the leaſt wavering or heſitation on my part, I ſteadily appeal; and would to God there was no other arbiter to decide on the vote with which the houſe is to conclude this day.

'When parliament repealed the Stamp Act in the year 1766, I affirm, firſt, that the Americans did *not*, in conſequence of this meaſure, call upon you to give up the former parliamentary revenue which ſubſiſted in that country; or even any one of the articles which compoſe it. I affirm alſo, that when, departing from the maxims of that repeal, you revived the ſcheme of taxation, and thereby filled the minds of the coloniſts with new jealouſy, and all ſorts of apprehenſions, then it was that they quarrelled with the old taxes, as well as the new; then it was, and not till then, that they queſtioned all the parts of your legiſlative power; and by the battery of ſuch queſtions

have

have ſhaken the ſolid ſtructure of this empire to its deepeſt foundations.

'Of thoſe two propoſitions I ſhall, before I have done, give ſuch convincing, ſuch damning proof, that however the contrary may be whiſpered in circles, or bawled in news-papers, they never more will dare to raiſe their voices in this houſe. I ſpeak with great confidence. I have reaſon for it. The miniſters are with me. *They* at leaſt are convinced that the repeal of the Stamp Act had not, and that no repeal can have, the conſequences which the hon. gentleman who defends their meaſures is ſo much alarmed at. To their conduct, I refer him for a concluſive anſwer to his objection. I carry my proof irreſiſtibly into the very body of both miniſtry and parliament; not on any general reaſoning growing out of collateral matter, but on the conduct of the hon. gentleman's miniſterial friends on the new revenue itſelf.'

In anſwer to ſome of the arguments which had been advanced, he treats them in the following ſtrain of keen and ſarcaſtic raillery.

'They tell you, ſir, that your dignity is tied to it. I know not how it happens, but this dignity of yours is a terrible incumbrance to you; for it has of late been ever at war with your intereſt, your equity, and every idea of your policy. Shew the thing you contend for to be reaſon; ſhew it to be common ſenſe; ſhew it to be the means of attaining ſome uſeful end; and then I am content to allow it what dignity you pleaſe. But what dignity is derived from the perſeverance in abſurdity is more than ever I could diſcern. The hon. gentleman has ſaid well—indeed, in moſt of his *general* obſervations I agree with him—he ſays, that this ſubject does not ſtand as it did formerly. Oh, certainly not! every hour you continue on this ill-choſen ground, your difficulties thicken on you; and therefore my concluſion is, remove from a bad poſition as quickly as you can. The diſgrace, and the neceſſity of yielding, both of them, grow upon you every hour of your delay.

'But will you repeal the act, ſays the hon. gentleman, at this inſtant when America is in open reſiſtance to your authority, and that you have juſt revived your ſyſtem of taxation? He thinks he has driven us into a corner. But thus pent up, I am content to meet him; becauſe I enter the liſts ſupported by my old authority, his new friends, the miniſters themſelves. The hon. gentleman remembers, that about five years ago as great diſturbances as the preſent prevailed in America on account of the new taxes. The miniſters repreſented theſe diſturbances as treaſonable; and this houſe thought proper, on that repreſentation, to make a famous addreſs for a revival, and for a new application of a ſtatute of Henry VIII. We beſought the king, in that well-conſidered addreſs, to enquire into treaſons, and to bring the ſuppoſed traitors from America to Great Britain

tain for trial. His majeſty was pleaſed graciouſly to promiſe a compliance with our requeſt. All the attempts from this ſide of the houſe to reſiſt theſe violences, and to bring about a repeal, were treated with the utmoſt ſcorn. An apprehenſion of the very conſequences how ſtated by the hon. gentleman, was then given as a reaſon for ſhutting the door againſt all hope of ſuch an alteration. And ſo ſtrong was the ſpirit for ſupporting the new taxes, that the ſeſſion concluded with the following remarkable declaration. After ſtating the vigorous meaſures which had been purſued, the Speech from the throne proceeds:

'*You have aſſured me of your* firm *ſupport in the* proſecution *of them. Nothing, in my opinion, could be more likely to enable the well-diſpoſed among my ſubjects in that part of the world, effectually to diſcourage and defeat the deſigns of the factious and ſeditious, than the hearty concurrence of every branch of the legiſlature, in* maintaining the execution of the laws in every *part of my dominions.*

'After this no man dreamt that a repeal under this miniſtry could poſſibly take place. The hon. gentleman knows as well as I, that the idea was utterly exploded by thoſe who ſway the houſe. This ſpeech was made on the ninth day of May, 1769. Five days after this Speech, that is, on the 13th of the ſame month, the public Circular Letter, a part of which I am going to read to you, was written by lord Hillſborough, ſecretary of ſtate for the colonies. After reciting the ſubſtance of the King's Speech, he goes on thus:

"*I can take upon me to aſſure you, notwithſtanding inſinuations to the contrary, from men with* factious and ſeditious views, *that his majeſty's* preſent adminiſtration have at no time entertained a deſign to propoſe to parliament to lay any further taxes upon America, for the purpoſe of RAISING A REVENUE; *and that it is at preſent their intention to propoſe, the next ſeſſion of parliament, to take off the duties upon glaſs, paper, and colours, upon conſideration of ſuch duties* having been laid contrary to the true principles of commerce.

"*Theſe have* always *been, and* ſtill are, *the ſentiments of his* majeſty's preſent ſervants; *and by which their conduct in* reſpect to America has been governed. *And* his majeſty *relies upon your prudence and fidelity for ſuch an explanation of* his *meaſures, as may tend to remove the prejudices which have been excited by the miſrepreſentations of thoſe who are enemies to the peace and proſperity of Great Britain and her colonies; and to re-eſtabliſh that mutual* confidence and affection, *upon which the glory and ſafety of the Britiſh empire depend.*"

'Here, ſir, is a canonical book of miniſterial ſcripture; the general epiſtle to the Americans. What does the gentleman ſay to it? Here a repeal is promiſed; promiſed without condition; and while your authority was actually reſiſted. I paſs by the public promiſe of a peer relative to the repeal of taxes by this houſe.

houſe. I paſs by the uſe of the king's name in a matter of ſupply, that ſacred and reſerved right of the commons. I conceal the ridiculous figure of parliament, hurling its thunders at the gigantic rebellion of America; and then five days after, proſtrate at the ſeet of thoſe aſſemblies we affected to deſpiſe; begging them, by the intervention of our miniſterial ſureties, to receive our ſubmiſſion; and heartily promiſing amendment.'

—' After this letter the queſtion is no more on propriety or dignity. They are gone already. The faith of your ſovereign is pledged for the political principle. The general declaration in the letter goes to the whole of it. You muſt therefore either abandon the ſcheme of taxing; or you muſt ſend the miniſters tarred and feathered to America, who dared to hold out the royal faith for a renunciation of all taxes for revenue. Them you muſt puniſh, or this faith you muſt preſerve. The preſervation of this faith is of more conſequence than the duties on *red lead*, or *white lead*, or on broken *gloſs*, or *atlas ordinary*, or *demi-fine*, or *blue-royal*, or *baſtard*, or *fool's-cap*, which you have given up, or the three-pence on tea which you retained. The letter went ſtampt with the public authority of this kingdom. The inſtructions for the colony government go under no other ſanction; and America cannot believe, and will not obey you, if you do not preſerve this channel of communication ſacred. You are now puniſhing the colonies for acting on diſtinctions, held out by that very miniſtry which is here ſhining in riches, in favour, and in power; and urging the puniſhment of the very offence, to which they had themſelves been the tempters.'

The eloquent member expatiates with great ſeverity on the non performance of the declarations contained in lord Hillſborough's letter, which he conſiders as a flagrant violation of miniſterial faith, and as the chief incentive to the Americans, in the reſiſtance they have made to the Britiſh government. He afterwards draws a picture of the ſituation of America conſequent to paſſing the ſtamp-act, and next of the tranquility which enſued on its repeal. In the courſe of the hiſtorical account which he gives of the conduct of adminiſtration, we meet with the following lively and entertaining paſſage.

' Another ſcene was opened, and other actors appeared on the ſtage. The ſtate, in the condition I have deſcribed it, was delivered into the hands of lord Chatham—a great and celebrated name; a name that keeps the name of this country reſpectable in every other on the globe. It may be truly called,

——Clarum et venerabile nomen
Gentibus, et multum noſtræ quod proderat urbi.

' Sir, the venerable age of this great man, his merited rank, his ſuperior eloquence, his ſplendid qualities, his eminent ſervices, the vaſt ſpace he fills in the eye of mankind: and, more

than

than all the reſt, his fall from power, which, like death, canonizes and ſanctifies a great character, will not ſuffer me to cenſure any part of his conduct. I am afraid to flatter him; I am ſure I am not diſpoſed to blame him. Let thoſe who have betrayed him by their adulation, inſult him with their malevolence. But what I do not preſume to cenſure, I may have leave to lament. For a wiſe man, he ſeemed to me at that time, to be governed too much by general maxims. I ſpeak with the freedom of hiſtory, and I hope without offence. One or two of theſe maxims, flowing from an opinion not the moſt indulgent to our unhappy ſpecies, and ſurely a little too general, led him into meaſures that were greatly miſchievous to himſelf; and for that reaſon, among others, perhaps fatal to his country; meaſures, the effects of which, I am afraid, are for ever incurable. He made an adminiſtration, ſo checkered and ſpeckled; he put together a piece of joinery, ſo croſsly indented and whimſically dovetailed; a cabinet ſo variouſly inlaid; ſuch a piece of diverſified Moſaic; ſuch a teſſelated pavement without cement; here a bit of black ſtone, and there a bit of white; patriots and courtiers, king's friends and republicans; whigs and tories; treacherous friends and open enemies: that it was indeed a very curious ſhow; but utterly unſafe to touch, and unſure to ſtand on. The colleagues whom he had aſſorted at the ſame boards, ſtared at each other, and were obliged to aſk, "Sir, your name?—Sir, you have the advantage of me—Mr. Such a one—I beg a thouſand pardons."—I venture to ſay, it did ſo happen, that perſons had a ſingle office divided between them, who had never ſpoke to each other in their lives; until they found themſelves, they knew not how, pigging together, heads and points, in the ſame truckle-bed.

'Sir, in conſequence of this arrangement, having put ſo much the larger part of his enemies and oppoſers into power, the confuſion was ſuch, that his own principles could not poſſibly have any effect or influence in the conduct of affairs. If ever he fell into a fit of the gout, or if any other cauſe withdrew him from public cares, principles directly the contrary were ſure to predominate. When he had executed his plan, he had not an inch of ground to ſtand upon. When he had accompliſhed his ſcheme of adminiſtration, he was no longer a miniſter.

'When his face was hid but for a moment, his whole ſyſtem was on a wide ſea, without chart or compaſs. The gentlemen, his particular friends, who, with the names of various departments of miniſtry, were admitted, to ſeem, as if they acted a part under him, with a modeſty that becomes all men, and with a confidence in him, which was juſtified even in its extravagance by his ſuperior abilities, had never, in any inſtance, preſumed upon any opinion of their own. Deprived of his guiding influence, they were whirled about, the ſport of every guſt, and eaſily driven into any port: and as thoſe who joined with them in manning the veſſel were the moſt directly oppoſite

to his opinions, meaſures, and character, and far the moſt artful and moſt powerful of the ſet, they eaſily prevailed, ſo as to ſeize upon the vacant, unoccupied, and derelict minds of his friends; and inſtantly they turned the veſſel wholly out of the courſe of his policy. As if it were to inſult as well as to betray him, even long before the cloſe of the firſt ſeſſion of his adminiſtration, when every thing was publicly tranſacted, and with great parade in his name, they made an act, declaring it highly juſt and expedient to raiſe a revenue in America. For even then, ſir, even before this ſplendid orb was entirely ſet, and while the Weſtern horizon was in a blaze with his deſcending glory, on the oppoſite quarter of the heavens aroſe another luminary, and, for his hour, became lord of the aſcendant.

'This light too is paſſed and ſet for ever. You underſtand, to be ſure, that I ſpeak of Charles Townſhend, officially the re-producer of this fatal ſcheme; whom I cannot even now remember without ſome degree of ſenſibility. In truth, ſir, he was the delight and ornament of this houſe, and the charm of every private ſociety which he honoured with his preſence. Perhaps there never aroſe in this country, nor in any country, a man of a more pointed and finiſhed wit; and (where his paſſions were not concerned) of a more refined, exquiſite, and penetrating judgment. If he had not ſo great a ſtock, as ſome have had who flouriſhed formerly, of knowledge long treaſured up, he knew better by far, than any man I ever was acquainted with, how to bring together within a ſhort time, all that was neceſſary to eſtabliſh, to illuſtrate, and to decorate that ſide of the queſtion he ſupported. He ſtated his matter ſkilfully and powerfully. He particularly excelled in a moſt luminous explanation, and diſplay of his ſubject. His ſtyle of argument was neither trite and vulgar, nor ſubtle and abſtruſe. He hit the houſe juſt between wind and water.—And not being troubled with too anxious a zeal for any matter in queſtion, he was never more tedious, or more earneſt, than the pre-conceived opinions, and preſent temper of his hearers required; to whom he was always in perfect uniſon. He conformed exactly to the temper of the houſe; and he ſeemed to guide, becauſe he was always ſure to follow it.'

After a curious detail of the fluctuations in the conduct of government relative to taxing America, and of the ſeveral conſequences of thoſe meaſures, the ſpeaker at length urges the aſſembly to ſuch a determination of the queſtion as he thinks moſt conformable to true policy.

'Let us, ſir, ſays he, embrace ſome ſyſtem or other before we end this ſeſſion. Do you mean to tax America, and to draw a productive revenue from thence? If you do, ſpeak out: name, fix, aſcertain this revenue; ſettle its quantity; define its objects; provide for its collection; and then fight when you have ſomething to fight for. If you murder—rob! If you kill, take poſſeſſion; and do not appear in the cha-

character of madmen, as well as aſſaſſins, violent, vindictive, bloody, and tyrannical, without an object. But may better counſels guide you!

'Again, and again, revert to your old principles—ſeek peace and enſue it—leave America, if ſhe has taxable matter in her, to tax herſelf. I am not here going into the diſtinctions of rights, nor attempting to mark their boundaries. I do not enter into theſe metaphyſical diſtinctions; I hate the very ſound of them. Leave the Americans as they antiently ſtood, and theſe diſtinctions, born of our unhappy conteſt, will die along with it. They, and we, and their and our anceſtors, have been happy under that ſyſtem. Let the memory of all actions, in contradiction to that good old mode, on both ſides, be extinguiſhed for ever. Be content to bind America by laws of trade; you have always done it. Let this be your reaſon for binding their trade. Do not burthen them by taxes; you were not uſed to do ſo from the beginning. Let this be your reaſon for not taxing. Theſe are the arguments of ſtates and kingdoms. Leave the reſt to the ſchools; for there only they may be diſcuſſed with ſafety. But, if intemperately, unwiſely, fatally, you ſophiſticate and poiſon the very ſource of government, by urging ſubtle deductions, and conſequences odious to thoſe you govern, from the unlimited and illimitable nature of ſupreme ſovereignty, you will teach them by theſe means to call that ſovereignty itſelf in queſtion. When you drive him hard, the boar will ſurely turn upon the hunters. If that ſovereignty and their freedom cannot be reconciled, which will they take? they will caſt your ſovereignty in your face. No body will be argued into ſlavery. Sir, let the gentlemen on the other ſide call forth all their ability; let the beſt of them get up, and tell me, what one character of liberty the Americans have, and what one brand of ſlavery they are free from, if they are bound in their property and induſtry, by all the reſtraints you can imagine on commerce, and at the ſame time are made pack-horſes of every tax you chooſe to impoſe, without the leaſt ſhare in granting them? When they bear the burthens of unlimited monopoly, will you bring them to bear the burthens of unlimited revenue too? The Engliſhman in America will feel that this ſlavery—that it is *legal* ſlavery, will be no compenſation, either to his feelings or his underſtanding.'

From the whole of this Speech we have reaped much entertainment, and have only to wiſh that the ingenious orator had conſidered the ſubject upon the principle of *right*, and the genius of the Britiſh conſtitution. For, as the controverſy with America has been generally conteſted upon theſe grounds, the argument would probably have received additional force from ſo able an advocate;—whoſe rhetorical abilities may be conſidered, however, as rather ſhining and plauſible than ſolid; and better adapted to entertain the imagination than convince the judgment.

IV. *Miſcellanies of the late ingenious and celebrated M.* Abauzit, *on Hiſtorical, Theological, and Critical Subjects. Tranſlated from the* French, *by* E. Harwood, *D. D.* 8*vo.* 5*s. ſewed.* Becket. *Concluded from* vol. xxxviii. p. 442.

IN our Review for the laſt month we have given a ſhort account of the life of M. Abauzit, and of ſome of his theological eſſays; we ſhall now proceed to lay before our readers a ſummary view of the remaining articles in this volume.

Art. VI. Is a Reply to a Profeſſor's Letter.—Profeſſor B. had attempted to prove the divinity of Chriſt from a paſſage in the Epiſtle to the Romans, ix. 5. He maintained, that it ought to be tranſlated, as in in the common verſion, 'Of whom is Chriſt according to the fleſh, who is God over all, bleſſed for ever;' becauſe, according to the ſtyle of St. Paul, the expreſſion 'according to the fleſh,' is always in oppoſition to ſome other thing, as to God; becauſe, moreover, the Syriac verſion has rendered this paſſage in the ſame ſenſe; and, laſtly, becauſe this ſenſe is agreeable to the deſign of the apoſtle, which was to exalt the advantages, which God had conferred on the nation of the Jews, and to render their incredulity the more criminal, if they perſiſted in it. The profeſſor was not ignorant, that in the ancient copies, the reading was ſimply this: 'Of whom is Chriſt according to the fleſh, who is bleſſed above all for ever; and that other interpreters render this text agreeably to theſe ancient copies. But he rejected this way of rendering the paſſage, becauſe it does not obviate all difficulties; and the reaſons, on which the firſt ſenſe is founded, appeared to him the ſtrongeſt. To theſe difficulties, and theſe reaſons, M. Abauzit replies:

1. It has been obſerved, that St. Cyprian, St. Hilary, and St. Chryſoſtom, read the text without the word *God*. Now, ſays he, the copies which theſe fathers followed, were without contradiction more ancient than thoſe, from which our modern editions of the New Teſtament were made; and conſequently are better authorities.

2. To the objection, that the word *God* might have been omitted by the negligence of tranſcribers, or the fraud of heretics, he anſwers: that there is greater likelihood, that this word imperceptibly ſlipped into the text. Probably St. Paul, having only written, 'He who is over all be bleſſed for ever,' ſome one, in order to mark the perſon, of whom this was to be underſtood, might write the word *God* in the margin, and a careleſs tranſcriber adopt it into the text.

3. St. Paul does not uſually give Jeſus Chriſt the appellation of God. It is not certain that he is called ſo in the paſ-

ſages, which are commonly produced for that purpoſe. Tit. ii. 13. may be thus tranſlated: 'Looking for the bleſſed hope, and the appearance of the glory of our great God, and of the ſaviour Jeſus Chriſt.' The omiſſion of τȣ before σωτηρος is no objection; it is omitted in a ſimilar paſſage, 2 Theſſ. i. 12.—As for the paſſage in 1 Tim. iii. 16, beſides that the word *God* is alſo wanting in ſeveral copies, Jeſus Chriſt is not there called God. The apoſtle only tells us, that under the goſpel God hath been manifeſted in the fleſh: meaning, that the Deity is here manifeſted in a ſenſible manner, in a man, or by means of a man, namely, Jeſus Chriſt.

But let it be ſuppoſed, that the common manner of reading the text is the beſt. Some expoſitors put a full ſtop after theſe words, 'Of whom is Chriſt according to the fleſh;' and render the following words thus, 'God, who is over all, be bleſſed for ever, Amen.' This verſion, our author thinks, is very conformable to the words of the original, and agrees very well with the arrangement of the apoſtle's diſcourſe. St. Paul had juſt made a long enumeration of the advantages with which God had indulged the Jewiſh nation. He had obſerved, among other particulars, the felicity which this people had enjoyed, by having the Meſſiah born amongſt them. He had ſaid, 'Of whom is Chriſt, according to the fleſh.' After which, penetrated with gratitude for the ſignal benefits God had conferred on his country, he pays him the grateful tribute of the profoundeſt acknowledgments: 'God, ſays he, who is over all, be bleſſed for ever, Amen.' It is not unuſual with St. Paul to break off his diſcourſe abruptly in this manner, to pay to the Deity praiſes and thankſgivings. Thus, ch. xi. 36. he addreſſes himſelf to God in this doxology: 'To whom be glory for ever and ever, Amen.' See alſo 1 Tim. i. 17.

It is very poſſible, ſays the objector, that St. Paul, after having remarked, that Chriſt deſcended from the Jews, in one certain reſpect was willing to denote, that, with regard to another part of his character, he was God. M. Abauzit replies, that the ſacred writers often uſe this expreſſion, 'according to the fleſh,' without any antitheſis. Thus St. Peter ſays, Acts ii. 30. that God had promiſed David to make the Meſſiah deſcend from him, 'according to the fleſh,' without indicating afterwards, that he was, in another reſpect, to derive his birth from the Deity.

Laſtly, the authority of the Syriac verſion is not of any great weight in this caſe; as it was made only about the fifth or ſixth century, at a time when every quarter was ranſacked for weapons againſt the Arians.

When the Arians object, that Jesus Christ represents himself as not knowing the day of judgment, and as inferior to the Father, the Trinitarians reply, that these passages ought to be understood of Christ as man. But Abauzit very properly observes, that there is no absurdity which a person might not advance, if he were allowed to employ similar reservation. He might say, that he does not think; that he has not an idea of any one thing; that he remembers nothing; that he cannot reason, because all these operations do not belong to his body. He might say, in speaking of Jesus Christ, that he was not born; that he did not suffer; that he was not crucified; that he did not die; that he was not raised again, or ascended into heaven, because all this is not true of him with regard to his divinity. One easily sees, that this would be to introduce an egregious abuse of language; we ought, therefore, to be cautious of attributing it to Jesus Christ, by supposing, that he adopted this mode of expressing himself, when he declared to the world his ignorance of the day of judgment, because he knew it not as man, though at the same time, he perfectly knew it as God.

VII. A Paraphrase on some Verses in the first chapter of St. John.—In this paraphrase the author explains the *logos*, by *reason*, *intelligence*, or *wisdom*; and supposes that the design of the evangelist is to inform us, that the same wisdom, which formed all creatures with so much skill, has not shone with less splendor in the creation of the new world.

VIII. An Explanation of John xvii. 4. 5.—According to M. Abauzit, the glory which Jesus Christ says, he had with his Father before the world was created, was the glory which he had in the Divine mind or purpose from all eternity. Just as St. Paul speaks, when he mentions, 'the grace which was given to us in Christ Jesus before the world began.' 2 Tim. i. 9. In this sense only, our author thinks, Jesus Christ existed before Abraham, and was in heaven before his appearance upon earth.—But may not we say on this occasion what M. Abauzit observes on a former, that we ought to be cautious of attributing such an equivocal mode of expression to Jesus Christ?

IX. An Explanation of 1 John v. 20. The author applies the latter part of this verse, 'He is the true God and eternal life,' to the Father: in conformity with the words of St. Paul, who styles him 'the *living* and *true* God.' 1 Thes. i. 9.

X. An Explanation of John viii. 56—58. *Abraham rejoiced*, &c.—The author's paraphrase is to this effect. 'Even before Abraham came into the world, I had been promised to men; I was ever present to the faith of believers; thus I could

could be the object of the faith of this patriarch; he could ſee this my day, and rejoice in the proſpect of it.'

XI. An Illuſtration of Heb. ch. i.—Upon the foregoing principles.

XII. An Explication of Phil. ii. 5, 6. *Who being in the form of God,* &c.—The author ſhews, that the *form of God,* which the apoſtle ſpeaks of, means nothing elſe, but that Jeſus Chriſt reſembled, in ſome reſpects, the Deity; and that the meaning of this much controverted paſſage is this: 'Poſſeſſing the form of a God, he clothed it in a veil of infirm fleſh. His likeneſs to God he did not repute as a rich prize, or ſought with avidity; but he voluntarily diveſted himſelf of it, aſſuming the form of a ſervant, and in outward appearance was like a mere man.'

XIII. Of the Honour due to Jeſus Chriſt. M. Abauzit delivers his opinion on this point in the following terms: 'Every time the Scripture commands me to pay my homage to Jeſus Chriſt, it always adds certain reſtrictions; it ſaves ſo evidently the rights of the Creator, that they cannot receive from it any derogation. I regard the former as my great and infallible teacher. I admire his power, his virtues, his extraordinary talents; I acknowledge him for my ſuperior, and as the perſon who is one day to be my judge. I acknowledge, that after God, he is the author of my ſalvation. I am penetrated with gratitude towards him. I celebrate his memory; and the honours which I render him, keep pace with the meaſure of my praiſes. I abaſe myſelf before the king of kings, I reſpect in him the image and capital production of the Deity. Above all, I honour him, when I ſtrive to obey him, and when I take his precepts for the rule of my life. This appears to me to be the true manner of honouring Jeſus Chriſt.'

XIV. Of the Knowledge of Jeſus Chriſt.—M. Abauzit endeavours to prove, that our Saviour's knowledge of the human heart was derived from God.

XV. Of the power of Jeſus Chriſt to forgive ſins.—The author produces ſeveral arguments to ſhew, that this power was likewiſe received from the Father. It is plain, he thinks, that he, who is our interceſſor, cannot have originally and in himſelf the power of forgiving our ſins.

XVI. Of the Holy Spirit.—The deſign of this piece is to ſhew, that the term *Holy Spirit,* or *Spirit of God,* ſignifies in Scripture, the power and influence of the Deity, the Deity himſelf, the holy diſpoſition which the goſpel requires, &c. but never denotes a perſon really diſtinct from the Father.

XVII. Of baptizing in the Name of the Father, the Son, and the Holy Ghoſt.—'Theſe three, ſays our author, conſtitute

ſtitute but one and the ſame authority. We Chriſtians do not believe but only in one and the ſame God, who firſt ſpoke to us by Moſes and the prophets, afterwards by his Son, and laſt of all by the apoſtles.'

XVIII. A general Idea of the Euchariſt.—Every thing in this inſtitution, as M. Abauzit expreſſes himſelf, is clear, ſimple, and natural. Here is a perſon who takes leave of his friends, who eats with them for the laſt time, and who gives them a token, that they may remember him.

XIX. A Letter to William Burnet, eſq. Governor of New York, on ſome of the Propheeies of Daniel.

XX. An Explication of the xith chapter of Daniel, by the event.

XXI. An Hiſtorical Diſcourſe on the Apocalypſe. This is a learned enquiry into the authenticity of the Apocalypſe. The author has cited the fathers in a chronological ſeries, and given us a view of their teſtimonies on both ſides of the queſtion.

Juſtin Martyr, about the year of Chriſt 170, is the firſt of our divines who mentions the Apocalypſe; and, what is remarkable, he attributes it to the apoſtle St. John. But his authority is greatly invalidated by his credulity. In the ſame Dialogue, he cites of his own head a falſe goſpel, when he ſays, 'that upon Jeſus's going down into Jordan, *a fire was kindled there*, and they heard this voice from heaven: Thou art my ſon, this day have I begotten thee!' He aſſerts, that theſe things were written by the apoſtles; though they are only found in the goſpel of the Ebionites. He addreſſes the Chriſtians in this grave admonition: 'O Greeks, give credit to the old and venerable Sibyl, whoſe books are ſpread throughout the world, and who was inſpired in an extraordinary manner by the Almighty.'

Irenæus, who flouriſhed afterwards, often quotes the Apocalypſe, under the name of John, the diſciple of our Lord. But to authenticate what he ſays, he ſcarce ever produces any thing but the tradition or teſtimony of a certain old man, whom he never knew; whoſe memory old age had certainly impaired; otherwiſe, among other fables, he would never have aſſerted, that Jeſus Chriſt lived till he was fifty years of age, in order that he might paſs through and ſanctify all the various ſtages of life. Modern divines, however, highly value the teſtimony of this father. He had ſeen, ſay they, Papias and Polycarp, both diſciples of St. John. But Papias died before Polycarp, who ſuffered martyrdom in 167; and Irenæus ſpeaks of the latter as of a perſon very ancient, whom he juſt remembers to have ſeen, when he was very young. Papias

pias himſelf only ſays, that he interrogated thoſe who had ſeen St. John; not that had ever converſed with that evangeliſt. He ſtyled himſelf the diſciple of St. John, ſurnamed the Prieſt, who muſt not be confounded with the Evangeliſt.

Clemens Alexandrinus, who cloſes the ſecond century, gives his teſtimony to the Apocalypſe. To ſhew, that a Chriſtian ought not to wear fantaſtic apparel, and clothes embroidered with gold, he alledges that viſion, in which white robes are given to the martyrs. He does not ſay, that the book was written by St. John; but he amply compenſates for this omiſſion, by informing us, that there was an Apocalypſe of St. Peter. 'The Scripture informs us, ſays he, that expoſed children are under the protection of a guardian angel. They ſhall live, he aſſerts, to an hundred; and St. Peter, in his Apocalypſe ſays, there iſſued from theſe children a flaſh of lightning, which dazzled the eyes of the women.' He calls the Prophecy of Baruck, *divine Scripture*, and the Book of Tobit, Scripture by way of eminence. He cites the preaching of St. Peter, the Travels of St. Paul, the Goſpel according to the Hebrews, the Goſpel according to the Egyptians, the Traditions of Matthias, of Hydaſtus: in ſhort, it is hard to ſay, what he does not quote.

But of all the ancient divines, Tertullian is the moſt explicit; and as he was a zealous advocate for the Millenarians, whom he had defended in a book purpoſely written on this ſubject, he very frequently declares himſelf in favour of the Apocalyſe, which he aſcribes to St. John the Evangeliſt. But it cannot be denied, that this divine had too much fondneſs for viſions. He cites thoſe of the ſhepherd Hermas, as holy Scripture. He alſo heavily complains, that the Jews had excluded from their canon the Prophecy of Enoch, and ſeveral other pieces of that kind.

Origen, another millenary, in his Preface to the Goſpel of St. John, and in his Seventh Homily on Joſhua, mentions the Apocalypſe, under the name of the apoſtle St. John; and in his Commentaries on St. Matthew, he calls it, the Oracles of the Apocalypſe. It is rather a diſadvantage that he adopted, and took under his protection the Oracles of the Sibyl, in his books againſt Celſus. This father had a very high eſteem for the Viſions of Hermas, and even calls them an inſpired Scripture of God. Did he ever ſay as much of the Apocalypſe?—He received many others of the ſame kind with no ſcruple. He has cited the Apocalypſe of Elias, the Apocalypſe of St Paul, the Goſpel according to the Hebrews, the Book of the Twelve Apoſtles, the Teſtament of the Twelve

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Patriarchs, the Book of Jaunes and Mamtres, and many ſuch like, from which it is his cuſtom to borrow his authorities.

St. Hippolitus, in one of his Homilies, declares, that the Apocalypſe is the writing of St. John the Evangeliſt. But it is alſo true, that in the ſame Homily he ſtyles the pretended Prophecy of Baruck, Scripture by way of excellency.

St. Cyprian frequently cites the Apocalypſe, eſpecially in his books to Quirinus, which are only extracts from Scripture, in which he ranks Tobit, Wiſdom, Baruck, the Maccabees, &c. as divinely inſpired books, without making any difference between them and the Apocalypſe. If he cites the laſt, it is always without naming the author; but in exchange he informs us, that Eccleſiaſticus and Wiſdom are the books of Solomon.

Theſe are the fathers of the firſt rank, from Juſtin Martyr to the middle of the third century, who have given their depoſitions in favour of the Apocalypſe. Some alledge it without naming the author; others alledge it without ſaying, whether it is St. John's the Apoſtle, or St. John's the Prieſt; and others cite it as the work of the apoſtle St. John.

The foregoing remarks relative to the credulity of theſe writers are not unuſeful, as they have for their object the eſtimate we ought to form of the teſtimony of the fathers. For it is certain, the ſtrength of the evidence almoſt entirely depends on the qualities of the witneſs.

Let us proceed to the Anti-Apocalypſarians.

To go back even beyond Juſtin Martyr, we do not perceive a ſingle trace of the Apocalypſe in the ſeven Epiſtles * of St. Ignatius, of which there are three, that are directed to the churches of Epheſus, Philadelphia, and Smyrna, the ſame to which the author of the Apocalypſe addreſſes himſelf. This ſilence is remarkable, eſpecially in a diſciple of St. John's.

Papias almoſt reached the time of St. John. He does not mention the Apocalypſe. Euſebius particulariſes the books of the New Teſtament, to which Papias gave teſtimony. The Apocalypſe does not appear amongſt them. And in another place, when this hiſtorian runs over the witneſſes of the Apocalypſe, he again omits Papias. He even remarks, that this divine taught the reign of a thouſand years, and that he ſupported his ſyſtem on unwritten tradition. A millenarian not to cite the Apocalype in the ſame book, in which he would eſtabliſh his opinion, is a little ſingular!'

* Written in the year 107.

Several

Several divines, who lived before Dionyſius of Alexandria *, as he himſelf aſſures us, in a long fragment, which Euſebius has preſerved, made remarks on the Apocalypſe. They did not merely reject this book; they refuted all the chapters of it, ſtep by ſtep, as being a compoſition, they ſaid, deſtitute of ſenſe and reaſon. They maintained, that this book was not written by St John, nor even by any apoſtolical perſon. They added, that Cerinthus was the author of it; and that he made uſe of a great name to give it more weight to his reveries, and the better to inſinuate his opinion, concerning the reign of a thouſand years.

Caius, the oracle of the church of Rome, who was in reputation about the year 200, in a diſpute which he had with the millenarians, has theſe words: 'Cerinthus alledging certain revelations as written by a great apoſtle, vends prodigies, which he himſelf hath feigned †.'

Dionyſius of Alexandria alledges the following reaſons to ſhew, that the Apocalypſe was not written by St. John the Apoſtle. 1. The evangeliſt does not prefix his name to his books, and always ſpeaks of himſelf in the third perſon; while the author of the Apocalypſe has put his name to it, ſpeaks always of himſelf in the firſt perſon, and names himſelf two or three times. 2. The Goſpel and the Epiſtles begin in the ſame manner; one finds there the ſame thoughts repeated almoſt in the ſame terms; in fine, it is the ſame genius, the ſame ſtyle: but the genius and ſtyle of the Apocalypſe are very different. 3. The apoſtle never ſpeaks of the Apocalypſe in his Epiſtles. 4. It is full of ſoleciſms and barbarous expreſſions; but the compoſitions of St. John are written in much better Greek.

In the Apoſtolical Canons, Art. 85. we find a catalogue of the books of the Old and New Teſtament. In this catalogue the Apocalypſe does not appear. And this is not the voice of a ſingle individual; it is in ſome meaſure the whole church that ſpeaks, at leaſt, that approves.

We have brought our witneſſes and their opponents, to the middle of the third century. If the reader wiſhes to ſee the enquiry purſued in a more particular manner, and to a farther extent, that is, to the eighth century, he may have recourſe to the treatiſe from which we have extracted theſe remarks. He will find it written with a liberal and manly freedom; which, indeed, appears in all theſe miſcellaneous pieces of M. Abauzit.

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* Dionyſius flouriſhed about the year 250.

† See Euſeb. lib. iii. cap. 18.

V. *Poſi-*

V. *Political Diſquiſitions: or, an Enquiry into public Errors, Defects, and Abuſes. Illuſtrated by, and eſtabliſhed upon Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Vol. II.* 8vo. 6*s.* Dilly.

IN reviewing the firſt volume of this work *, we obſerved, that the author had conſulted with unwearied application the moſt approved hiſtorians, and writers on the ſubject of politics, for the purpoſe of collecting ſuch facts and remarks, as ſerve to illuſtrate the principles of the Britiſh conſtitution, and enable his readers to diſtinguiſh between the abuſes and ſalutary regulations not only in the legiſlative, but alſo in the executive part of our government. From the volume now before us it clearly appears, that his induſtry is by no means abated; and his warmth in the cauſe of liberty ſeems to increaſe with the progreſs of his reſearches.

The firſt chapter of this volume treats of the idea of a parliament uninfluenced by places and penſions, in which a great variety of caſes and remarks are produced from hiſtorical and political writers. The ſecond chapter is employed in ſhewing that placemen and penſioners are unfit for members of parliament, becauſe not likely to be uninfluenced. In the third chapter, the author condemns the practice of placemen often holding a plurality of employments incompatible with one another, which are therefore not properly diſcharged; and in the ſucceeding chapter, he animadverts on places and penſions not being beſtowed according to merit. Though this complaint may in a great meaſure be founded on the natural vanity of mankind, the fact is inconteſtible, that merit is not, in theſe times, the object of promotion or reward; and this will ever be the caſe while venality continues to be the inſeparable attendant of a luxurious and corrupt age. After mentioning a great number of inſtances reſpecting this ſubject, drawn from the hiſtory of different countries, the author thus proceeds:

'To ſuffer the buying and ſelling of places is one of the moſt effectual methods that can be invented for plucking up by the roots out of the minds of the people all emulation, or deſire of excelling in any thing either uſeful or ornamental to a country. If I know, that 5000 l. properly diſtributed will procure me a place of 500 l. a year, and that unleſs I carry in my hand the neceſſary douceur, I may in vain ſolicit, and employ friends to ſolicit for me, though they could with truth affirm, that I poſſeſſed every accompliſhment that enriches the human mind; if I know all this, what am I naturally led to,

* See Crit. Rev. vol. xxxviii. p. 89.

but

but to endeavour by all poſſible means to get the neceſſary 5000 l. not to loſe time in acquiring a ſet of unprofitable accompliſhments. Thus a deadly damp is ſtruck to all laudable ambition in a people; and an endleſs avidity after ſordid riches excited. The nobleſt diſpoſition is checked, and in its place the baſeſt encouraged. Our ſtate-gardeners cultivate the weeds, and pluck up the uſeful plants.

'Purchaſing of places tempts the purchaſers to extort from the people exorbitant perquiſites in order to re-imburſe themſelves. And then the buſineſs comes to be, not how to perform the duties of the place in the moſt faithful and effectual manner, but how to make the moſt of it.

'By 12 Edw. IV. and 5 Edw. VI. any perſon, giving money, or reward of any kind, for any office, which, in any way toucheth the adminiſtration of juſtice, the keeping of towns or caſtles, &c. is diſqualified for holding ſuch place.

'There was a difficulty about the officers of the court of wards, if the bill aboliſhing it ſhould paſs, becauſe they muſt loſe their places. One ſaid they ought to have nothing, becauſe they had bought their places contrary to law. There was no proviſion for them. This is the very argument in our times, for keeping up a multitude of burdenſome places; that the annihilating them would ruin innumerable families. But it is a very frivolous pretence, becauſe they may be put upon half-pay, with a proviſion for widows, and then to be aboliſhed; inſtead of which, we are continually multiplying them.

'Cardinal Richelieu, in his Teſtam. Polit. (which the Abbé de S. Pierre thinks the greateſt political work ever publiſhed before his times) condemns all buying and ſelling of places; becauſe it leads the ſubjects not to emulate one another in merit, but in riches.

'The Abbé de S. Pierre's propoſal, of chooſing by ſcrutiny to all places of power and truſt, would make the office of a prime miniſter, a ſecretary of ſtate, &c. much eaſier, and leſs expoſed to envy, and animoſity. For, if a candidate's companions in office did not recommend him, there could be no reflection made upon the miniſter, if he was not advanced. Walpole was always ſorry, when a place fell vacant. By filling it, he gained one friend, and twenty enemies; any one of which could injure him, more than the perſon advanced could ſerve him. When men are gratified without merit, they are not ſo eaſily ſatisfied, as when they are rewarded in ſome proportion to their deſervings. For this very proportion will in ſome degree regulate their expectations. Whereas thoſe, who obtain what they have in no degree deſerved, are led to form imaginary pretenſions to unknown merits, without all bounds.'

The

The fifth chapter contains a ſenſible reprehenſion of profuſion in places and penſions; the ſixth evinces that places, penſions, bribes, and all the arts of corruption, are but falſe policy, being endleſs and inſufficient; the ſeventh preſents us with bills, ſtatutes, reſolutions, &c. ſhewing the ſenſe of mankind on the evil of placemen and penſioners in parliament; and the eighth contains ſpeeches on the danger of placemen and penſioners in parliament. Qualifications for members of parliament is the ſubject of the ninth chapter, which concludes the firſt book. On this article, as well as in all the preceding, the author gives an hiſtorical account of the laws enacted at different periods, and accompanies the detail with juſt remarks, which it would be tedious to enumerate.

The ſecond book is wholly employed on the ſubject of taxing the colonies. The propoſition advanced in the firſt chapter is, that the object which our miniſters have had in view in taxing the colonies, was, enlarging the power of the court, by increaſing the number of places and penſions for their dependents. The advantage reſulting to Great Britain from the colonies, and the meaſures which have been adopted with reſpect to them, conſtitute the ſubject of the two ſucceeding chapters; after which we are preſented with precedents relating to colonies. As this chapter is but ſhort, and is connected with the great political controverſy ſubſiſting at preſent in theſe dominions, we ſhall lay it entire before our readers.

'The conquered nations generally had each a protector in the Roman ſenate, as the Allobroges had for their patron Quintius Fabius Sanga, and they were wont to ſend ambaſſadors to Rome. Our American colonies, though not conquered countries, have, conſtitutionally, no perſon in our ſenate to plead their cauſe, when we lay taxes on them, without knowing whether they are able to bear them. For the houſe of commons receives no petitions on money-bills, becauſe it is to be ſuppoſed, every place, that is taxed, is repreſented by a member, or members. The rebellions of the Germans, Pannonians, &c. in Auguſtus's time, were owing chiefly to the extortion of the governors ſet over them, by the Romans. A leſſon for our inſtruction with reſpect to our colonies. And ſee Tully's oration againſt Verres, prætor of Sicily.

'King John IV. of Portugal (formerly duke of Braganza) conſulting the ſtates about raiſing two millions for the war with Spain, for the preſervation of their lately recovered liberties, they deſired the king to give out an edict for raiſing them in whatever way he pleaſed. But that magnanimous prince anſwered, "That he would have no money, but by the grant

grant of his people.' The people immediately raiſed him four millions.

'The city of Ghent refuſed, about 200 years ago, to pay its quota of a tax, laid on in the ſtates of the United Provintes, becauſe, they pretended, they had a ſtipulation with Charles's anceſtors, that they were to pay no tax, unleſs they gave their expreſs conſent to the laying it on. It was anſwered, that the ſubſidy was granted by the ſtates of Flanders, in which their repreſentatives ſat. They reſiſt; and are totally deprived of their liberties by Charles.

'The Spaniſh Netherlands were taxed laſt century by the imperial court under the denomination of the circle of Burgundy. But this was thought unjuſt, becauſe they were ſubject to the ſtates of the United Provinces, and were taxed by their own government, as the Americans by their aſſemblies; ſo that they muſt have had the charges of two governments to defray, if they ſubmitted to the imperial tax; which was impoſed on the pretext, of their having a voice in the council of the empire; whereas the Americans have no voice in the Britiſh parliament. They refuſed to ſubmit to the imperial taxation.

'The Spaniards do not make the beſt of their colonies. They give their gold to the induſtrious nations for thoſe manufactures, which themſelves ſhould make, and which would have rendered them a great maritime power. Philip II. by ſending vaſt ſums into the Netherlands when carrying on his wars, enriched thoſe countries, and made them powerful againſt himſelf. Thus the Spaniards are only factors for the reſt of Europe. The king and grandees only ſee the gold, and then ſpread it all over the induſtrious nations, and their poor are the pooreſt in the world. The Spaniards have ſeveral times made attempts towards a ſpirit of manufactures, but wars have interrupted them. And now, 1771, it has been ſaid, that the king has ſent two merchants to travel through all Europe, and learn manufactures and commerce. The continual importation of metal into Europe, muſt in time defeat its own intention. Specie is now 32 times leſs valuable, than when the Spaniards diſcovered America.

'Batavia is more populous than Holland; yet continues ſubject to Holland, and of prodigious advantage to the mother country. Why then ſhould we dread the defection or rebellion of our coloniſts, unleſs we mean to force them upon it?

"Portugal holds almoſt her exiſtence by her poſſeſſions in Braſil." Every nation in Europe gains by coloniſing, the Spaniards excepted.

'The

'The once prodigious power of the Portugueſe in the Eaſt, dwindled through the corrupt, effeminate, and unjuſt conduct of the viceroys they ſent to Goa.

'The viceroy of Manilla continues in office only three years. His ſucceſſor has power to examine him rigouroufly. Sometimes the ſucceſſor has let himſelf be tampered with; to prevent which the people have taken the trial and puniſhment of wicked governors into their own hands. If the people wiſh their buſineſs done, the ſure way is to do it themſelves.

'Davenant, II. 8, thinks, the only danger we are to guard againſt, reſpecting our colonies is, their becoming powerful at ſea; becauſe, while we are their maſters in naval force, we can ſecure their obedience to our commercial laws. But ſurely, in all caſes of commerce, there is ſomewhat neceſſary, beſides mere compulſory government. We may oblige our coloniſts to ſubmit to our laws, and be very little the better for our colonies, if there be not a cordiality kept up between them and us.'

The next chapter treats of taxation without repreſentation, in which the author eſpouſes the American claim with great warmth.

The third book diſcuſſes various conſiderations reſpecting the army; preſenting us firſt with general reflections on ſtanding armies in free countries in times of peace, and afterwards with a multitude of hiſtorical facts relative to the ſubject. In the third chapter the author maintains, that a militia, with the navy, are the only proper ſecurity of a free people in an inſular ſituation, both againſt foreign invaſion and domeſtic tyranny; and in the fourth chapter of this book, with which the volume concludes, he lays before his readers parliamentary tranſactions, ſpeeches, &c. relating to the army.

We were of opinion that the firſt volume of this work could not fail of being highly uſeful to members of parliament, and all thoſe who are deſirous of acquiring a knowledge of the principles and defects of the Britiſh conſtitution. The ſame are our ſentiments with reſpect to the volume now before us, in which the author has collected a multiplicity of important obſervations and facts both from general and parliamentary hiſtory. The work, without doubt, will be peruſed with greater pleaſure by gentlemen in the oppoſition, than by thoſe who eſpouſe the ſide of adminiſtration; but we would not infer from hence, that the author is a partizan of faction, and not a diſintereſted friend to the liberties of his country.

VI. *A Jour-*

VI. *A Journey to the Weſtern Iſlands of* Scotland. 8*vo*. 5*s*. *boards*. Cadell.

THE narrative of a journey written by a perſon of great abilities proves univerſally intereſting. Not only curioſity is then gratified with new ſcenes, and the imagination pleaſed with lively deſcription, but the underſtanding likewiſe receives its ſhare of entertainment. In attending the progreſs of ſuch a traveller, we paſs the wildeſt and moſt uncultivated regions with a degree of complacency. Amidſt a deficiency of the works of art, or the improvements of induſtry, he can ſtill amuſe us with the genuine repreſentation of nature, and attract our attention with philoſophy and ſentimental recreation, when all around is rude ſterility and ſolitude. Of this diſtinguiſhed claſs is the writer with whom we are now engaged, whoſe excurſion to the Hebrides will probably hereafter be regarded as the epoch of valuable information with reſpect to thoſe remote iſlands.

The Journey begins with the author's departure from Edinburgh, on the 18th of Auguſt 1773, in company with Mr. Boſwell, who is known to the literary world by the Hiſtory of Corſica. In paſſing the Frith of Forth, they viſit Inch Keith, a ſmall iſland lying within a very ſhort diſtance from Edinburgh. It is repreſented to be nothing more than a rock, covered with a thin layer of earth, not wholly bare of graſs, and very fertile of thiſtles. Here they found only the ruins of a ſmall fort, which the traveller ſuppoſes to have been neglected from the acceſſion of king James to the Engliſh crown.

'We left this little iſland, ſays the author, with our thoughts employed awhile on the different appearance that it would have made, if it had been placed at the ſame diſtance from London, with the ſame facility of approach; with what emulation of price a few rocky acres would have been purchaſed, and with what expenſive induſtry they would have been cultivated and adorned.'

Through the towns of Kinghorn, Kircaldy, and Cowpar, the travellers proceeded to St. Andrew's, once the ſeat of an archbiſhop, and ſtill of an univerſity, which enjoyed great reputation in former times; but both the city and the colleges are now much decayed. Our author gives a particular account of their preſent ſtate.

In the courſe of his Journey, the learned traveller remarks, that a tree might be a ſhow in Scotland as a horſe in Venice. It is certain that, towards the coaſt, plantations are in general

extremely rare; but had he directed his route through the more interior parts of the country, he would have met with trees in great abundance, and thoſe of various kinds.—The next place of note at which they arrive is Aberbrothick, the ruins of which, we are told, afford ample teſtimony of its ancient magnificence: the author even declares that he ſhould ſcarcely have regretted his journey, had it afforded nothing more than the ſight of Aberbrothic.—Paſſing through Montroſe, they proceed to Aberdeen, and are gratified with the view of another univerſity, the firſt preſident of which was Hector Bœce, or Bœthius, one of the revivers of learning, and cotemporary with Eraſmus. From Aberdeen, they ſhape their courſe by Slane's-Caſtle, and the Buller of Buchan. The former is ſituated on the margin of the ſea, enjoying, as the writer expreſſes it, all the terrific grandeur of the tempeſtuous ocean. 'I would not, proceeds he, wiſh for a ſtorm; but as ſtorms, whether wiſhed or not, will ſometimes happen, I may ſay without violation of humanity, that I ſhould willingly look out upon them from Slane's-Caſtle.' The Buller of Buchan is another object that cannot fail of attracting the curioſity of a traveller. It is a rock perpendicularly tubulated, united on one ſide with a high ſhore, and on the other riſing ſteep to a great height above the main ſea.—By the way of Bamff, and Cullen, they arrived at Elgin, where at an inn, a dinner was ſet before them, which they could not eat. This, our author tells us, was the firſt time, and except one, the laſt that he found any reaſon to complain of a Scotch table; and he juſtly ſuppoſes, that ſuch diſappointments muſt be expected in every country, where there is no great frequency of travellers. We have met with a ſimilar diſappointment within four miles of London.—They then proceeded to Forres, the town to which Macbeth was travelling when he met the weird ſiſters. 'This, to an Engliſhman, ſays our author, is claſſic ground.' Here they found good accommodation; and next morning entered upon the road, on which Macbeth heard the fatal prediction; 'but we travelled on, proceeds he, not interrupted by promiſes of kingdoms, and came to Nairn, a royal burgh, which, if once it flouriſhed, is now in a ſtate of miſerable decay: but I know not whether its chief annual magiſtrate has not ſtill the title of lord provoſt.' We believe the title of lord provoſt is not given to the firſt magiſtrate of any city or town in Scotland except Edinburgh; as in England the addition of lord is peculiar to the mayors of London and York. The travellers now began to enter the Highlands, and proceeded by Calder and Fort St. George to Inverneſs. Here they were to bid adieu to the luxury of travelling, and to enter a country

upon

upon which, as our author obſerves, perhaps no wheel has ever rolled. They were therefore accommodated with Highland horſes, and ſet out for Fort Auguſtus. Near to Lough Neſs, the writer of the Journey eſpied a cottage, which was the firſt Highland hut he had ever ſeen, and hither they directed their courſe, where they were treated with the true paſtoral hoſpitality. The author likewiſe relates the manner in which they were entertained at Anoch, a village in Glenmolliſon, where they were aſked to drink tea by their hoſt's daughter, a young woman, not inelegant either in mien or dreſs. She had received her education at Inverneſs, and had, like her father, the Engliſh pronunciation, which is common to the people of that country. Her behaviour and converſation ſeems to have been polite. 'I preſented her with a book,' ſays our author, 'which I happened to have about me, and ſhould not be pleaſed to think that ſhe forgets me.' If the Critical Review ſhould make its way to the village of Anoch, we doubt not but the fair damſel will receive pleaſure at this public declaration of the traveller's regard; and we ſhould be glad to be favoured with a ſhare of her good graces, for communicating this intelligence.

Having now got into the boſom of the Highlands, we ſhall preſent our readers with part of the author's obſervations on the country, and on mountainous regions in general.

'Mountainous countries are not paſſed but with difficulty, not merely from the labour of climbing; for to climb is not always neceſſary: but becauſe that which is not mountain is commonly bog, through which the way muſt be picked with caution. Where there are hills, there is much rain, and the torrents pouring down into the intermediate ſpaces, ſeldom find ſo ready an outlet, as not to ſtagnate, till they have broken the texture of the ground.

'Of the hills, which our journey offered to the view on either ſide, we did not take the height, nor did we ſee any that aſtoniſhed us with their loftineſs. Towards the ſummit of one, there was a white ſpot, which I ſhould have called a naked rock, but the guides, who had better eyes, and were acquainted with the phænomena of the country, declared it to be ſnow. It had already laſted to the end of Auguſt, and was likely to maintain its conteſt with the ſun, till it ſhould be reinforced by winter.

'The height of mountains, philoſophically conſidered, is properly computed from the ſurface of the next ſea; but as it affects the eye or imagination of the paſſenger, as it makes either a ſpectacle or an obſtruction, it muſt be reckoned from the place where the riſe begins to make a conſiderable angle with the plain. In extenſive continents the land may, by gradual elevation, attain great height, without any other appearance

than that of a plane gently inclined, and if a hill placed upon ſuch raiſed ground be deſcribed, as having its altitude equal to the whole ſpace above the ſea, the repreſentation will be fallacious.

'These mountains may be properly enough meaſured from the inland baſe; for it is not much above the ſea. As we advanced at evening towards the weſtern coaſt, I did not obſerve the declivity to be greater than is neceſſary for the diſcharge of the inland waters.

'We paſſed many rivers and rivulets, which commonly ran with a clear ſhallow ſtream over a hard pebbly bottom. Theſe channels, which ſeem ſo much wider than the water that they convey would naturally require, are formed by the violence of wintry floods, produced by the accumulation of innumerable ſtreams that fall in rainy weather from the hills, and burſting away with reſiſtleſs impetuoſity, make themſelves a paſſage proportionate to their maſs.

'Such capricious and temporary waters cannot be expected to produce many fiſh. The rapidity of the wintry deluge ſweeps them away, and the ſcantineſs of the ſummer ſtream would hardly ſuſtain them above the ground. This is the reaſon why in fording the northern rivers, no fiſhes are ſeen, as in England, wandering in the water.

'Of the hills many may be called with Homer's Ida *abundant in ſprings*, but few can deſerve the epithet which he beſtows upon Pelion by *waving their leaves*. They exhibit very little variety; being almoſt wholly covered with dark heath, and even that ſeems to be checked in its growth. What is not heath is nakedneſs, a little diverſified by now and then a ſtream ruſhing down the ſteep. An eye accuſtomed to flowery paſtures and waving harveſts is aſtoniſhed and repelled by this wide extent of hopeleſs ſterility. The appearance is that of matter incapable of form or uſefulneſs, diſmiſſed by nature from her care and diſinherited of her favours, left in its original elemental ſtate, or quickened only with one ſullen power of uſeleſs vegetation.

'It will very readily occur, that this uniformity of barrenneſs can afford very little amuſement to the traveller; that it is eaſy to ſit at home and conceive rocks, and heath, and waterfalls; and that theſe journeys are uſeleſs labours, which neither impregnate the imagination, nor enlarge the underſtanding. It is true that of far the greater part of things, we muſt content ourſelves with ſuch knowledge as deſcription may exhibit, or analogy ſupply; but it is true likewiſe, that theſe ideas are always incomplete, and that at leaſt, till we have compared them with realities, we do not know them to be juſt. As we ſee more, we become poſſeſſed of more certainties, and conſequently gain more principles of reaſoning, and found a wider baſis of analogy.

'Re-

'Regions mountainous and wild, thinly inhabited, and little cultivated, make a great part of the earth, and he that has never ſeen them, muſt live unacquainted with much of the face of nature, and with one of the great ſcenes of human exiſtence.

'As the day advanced towards noon, we entered a narrow valley not very flowery, but ſufficiently verdant. Our guides told us, that the horſes could not travel all day without reſt or meat, and intreated us to ſtop here, becauſe no graſs would be found in any other place. The requeſt was reaſonable and the argument cogent. We therefore willingly diſmounted and diverted ourſelves as the place gave us opportunity.

'I ſat down on a bank, ſuch as a writer of romance might have delighted to feign. I had indeed no trees to whiſper over my head, but a clear rivulet ſtreamed at my feet. The day was calm, the air ſoft, and all was rudeneſs, ſilence, and ſolitude. Before me, and on either ſide, were high hills, which by hindering the eye from ranging, forced the mind to find entertainment for itſelf. Whether I ſpent the hour well I know not; for here I firſt conceived the thought of this narration.'

We congratulate the public on the event with which this quotation concludes, and are fully perſuaded that the hour in which the entertaining traveller conceived this narrative will be conſidered by every reader of taſte as a fortunate event in the annals of literature. Were it ſuitable to the taſk in which we are at preſent engaged, to indulge ourſelves in a poetical flight, we would invoke the winds of the Caledonian mountains to blow for ever with their ſofteſt breezes on the bank where our author reclined, and requeſt of Flora that it might be perpetually adorned with the gayeſt and moſt fragrant productions of the vernal year.

Beyond Lough Neſs, the travellers entered the valley of Glenſheals, inhabited by the clan of Macraes. Theſe people, we are told, were originally an indigent and ſubordinate clan, and for the moſt part ſervants to the Maclellans, who were almoſt totally deſtroyed in the time of Charles I. having taken arms on the ſide of the king, under the command of the valiant Montroſe. The widows of the ſlain, the author informs us, like the Scythian ladies of old, married their ſervants, and the Macraes became a conſiderable people.

Through ſeveral ſubſequent pages the philoſophical traveller entertains us with judicious reflections on the peculiarities which diſtinguiſh mountainous countries; but theſe we ſhall paſs over to purſue the narrative.

From the land of the Macraes, the viſitors proceed to Glenelg, where they were told that, on the ſea-ſide, they would come to a houſe of lime, and ſlate, and glaſs. This image

of magnificence, adds the writer, raiſed their expectation, and at laſt they arrived at their inn, weary and peeviſh, a ſituation very ill ſuited to the accommodation which awaited them. Here, however, they experienced an inſtance of hoſpitality which deſerves to be related.

'Of the proviſions the negative catalogue was very copious. Here was no meat, no milk, no bread, no eggs, no wine. We did not expreſs much ſatisfaction. Here however we were to ſtay. Whiſky we might have, and I believe at laſt they caught a fowl and killed it. We had ſome bread, and with that we prepared ourſelves to be contented, when we had a very eminent proof of Highland hoſpitality. Along ſome miles of the way, in the evening, a gentleman's ſervant had kept us company on foot with very little notice on our part. He left us near Glenelg, and we thought on him no more till he came to us again, in about two hours, with a preſent from his maſter of rum and ſugar. The man had mentioned his company, and the gentleman, whoſe name, I think, is Gordon, well knowing the penury of the place, had this attention to two men, whoſe names perhaps he had not heard, by whom his kindneſs was not likely to be ever repaid, and who could be recommended to him only by their neceſſities.

'We were now to examine our lodging. Out of one of the beds, on which we were to repoſe, ſtarted up, at our entrance, a man black as a Cyclops from the forge. Other circumſtances of no elegant recital concurred to diſguſt us. We had been frighted by a lady at Edinburgh, with diſcouraging repreſentations of Highland lodgings. Sleep, however, was neceſſary. Our Highlanders had at laſt found ſome hay, with which the inn could not ſupply them. I directed them to bring a bundle into the room, and ſlept upon it in my riding coat. Mr. Boſwell being more delicate, laid himſelf ſheets with hay over and under him, and lay in linen like a gentleman.'

On the 20th of September, the two gentlemen diſmiſſed their Highland attendants, and were ferried over to the Iſle of Sky, where landing at Armidel, they were met by Sir Alexander Macdonald, who with his lady happened to be at that place, on their way to Edinburgh. Here they were entertained, while they ſat at table with the melody of the bagpipe, according to the ancient cuſtom of the country. The author informs us of a circumſtance he obſerved, which places the character of the Highlanders in a peculiar light. It is, that when a perſon of that country is twice interrogated on the ſame ſubject, the ſecond reply is for the moſt part contradictory to the firſt. 'Such is the laxity of Highland converſation,' ſays he, 'that the inquirer is kept in continual ſuſpence, and by a kind of intellectual retrogradation, knows leſs as he hears more.'

The

The third or fourth day had not expired, after the ſtrangers landed at Armidel, till an invitation was brought them to the Iſle of Raaſy, a little eaſt of Sky.

'It is incredible, ſays the writer of the Journey, how ſoon the account of any event is propagated in theſe narrow countries by the love of talk, which much leiſure produces, and the relief given to the mind in the penury of inſular converſation by a new topick. The arrival of ſtrangers at a place ſo rarely viſited, excites rumour, and quickens curioſity. I know not whether we touched at any corner, where Fame had not already prepared us a reception.'

In paſſing over the Iſle of Sky, from Armidel, they came at night to Coriatachan, the reſidence of Mr. Mackinnon; by whom we are told they were treated with very liberal hoſpitality, among a more numerous and elegant company than it could have been ſuppoſed eaſy to collect. We muſt not omit mentioning, that the author never was in any houſe of the iſlands where he did not find books in more languages than one, if he ſtaid long enough to want them, except one from which the family was removed; whence he concludes that literature is not neglected by the higher rank of the Hebridians.

In the Hebrides, we are told that the tables of the gentry are not only plentifully ſupplied with numerous articles of inſular produce, but likewiſe thoſe of exotic luxury. Breakfaſt, the author acknowledges, is a meal in which the Scots in general excel us. 'The tea and coffee, ſays he, are accompanied not only with butter, but with honey, conſerves, and marmalades. If an epicure could remove by a wiſh, in queſt of ſenſual gratifications, wherever he had ſupped he would breakfaſt in Scotland.'

The following paſſage gives an agreeable picture of the great revolution in manners, which has taken place in the Highlands within theſe few years.

'There was perhaps never any change of national manners ſo quick, ſo great, and ſo general, as that which has operated in the Highlands, by the laſt conqueſt, and the ſubſequent laws. We came thither too late to ſee what we expected, a people of peculiar appearance, and a ſyſtem of antiquated life. The clans retain little now of their original character, their ferocity of temper is ſoftened, their military ardour is extinguiſhed, their dignity of independence is depreſſed, their contempt of government ſubdued, and their reverence for their chiefs abated. Of what they had before the late conqueſt of their country, there remain only their language and their poverty. Their language is attacked on every ſide. Schools are

erected, in which Engliſh only is taught, and there were lately ſome who thought it reaſonable to refuſe them a verſion of the holy ſcriptures, that they might have no monument of their mother tongue.

'That their poverty is gradually abated, cannot be mentioned among the unpleaſing conſequences of ſubjection. They are now acquainted with money, and the poſſibility of gain will by degrees make them induſtrious. Such is the effect of the late regulations, that a longer journey than to the Highlands muſt be taken by him whoſe curioſity pants for ſavage virtues and barbarous grandeur.'

It affords us much pleaſure to find that thoſe ſequeſtered iſlands of the North are not deſtitute of lettered clergymen: among whom our author makes very honourable mention of Mr. Macqueen, miniſter of a pariſh in Sky. But we ſhall now leave this iſland, to attend the travellers to Raaſay, where the reception they meet with is confeſſed to have exceeded their expectation, and is related by the learned author even in terms of amazement.

'We found, ſays he, nothing but civility, elegance, and plenty. After the uſual refreſhments, and the uſual converſation, the evening came upon us. The carpet was then rolled off the floor; the muſician was called, and the whole company was invited to dance, nor did ever fairies trip with greater alacrity. The general air of feſtivity, which predominated in this place, ſo far remote from all thoſe regions which the mind has been uſed to contemplate as the manſions of pleaſure, ſtruck the imagination with a delightful ſurprize, analogous to that which is felt at an unexpected emerſion from darkneſs into light.

'When it was time to ſup, the dance ceaſed, and ſix and thirty perſons ſat down to two tables in the ſame room. After ſupper the ladies ſung Erſe ſongs, to which I liſtened as an Engliſh audience to an Italian opera, delighted with the ſound of words which I did not underſtand.

'I inquired the ſubject of the ſongs, and was told of one, that it was a love ſong; and of another, that it was a farewell compoſed by one of the iſlanders that was going, in this epidemical fury of emigration, to ſeek his fortune in America. What ſentiments would riſe, on ſuch an occaſion, in the heart of one who had not been taught to lament by precedent, I ſhould gladly have known; but the lady, by whom I ſat, thought herſelf not equal to the work of tranſlating.'

Raaſay is the property of a gentleman of the name of Macleod, in whoſe houſe it was that the travellers were thus elegantly entertained. It is an iſland of conſiderable extent, but its greateſt ornament is the proprietor and his family.

'Such a ſeat of hoſpitality, concludes our author, amidſt the winds and waters, fills the imagination with a delightful con-

contrariety of images. Without is the rough ocean and the rocky land, the beating billows and the howling ſtorm: within is plenty aud elegance, beauty and gaiety, the ſong and the dance. In Raaſay, if I could have found an Ulyſſes, I had fancied a Phœacia.'

While the travellers were yet in Raaſay, Macleod, the chief of the clan, was paying a viſit at the laird's houſe, and by him they were invited to his ſeat at Dunvegan, in the Iſle of Sky; whither they embark in a ſtout boat with ſix oars, the property of their late hoſpitable landlord. At Kingſburgh, they are entertained by Mr. Macdonald, and his lady Flora Macdonald; a name, ſays our author, that will be mentioned in hiſtory, and if courage and fidelity be virtues, mentioned with honour. He adds, that ſhe is a woman of middle ſtature, ſoft features, gentle manners, and elegant preſence. Their reception at Dunvegan was ſimilar to what they had met with at Raaſay. Every thing is conducted with elegance, and Sky upon this viſit is celebrated for the ſame liberal hoſpitality which had diſtinguiſhed the neighbouring iſland. 'At Dunvegan, ſays our author, I had taſted lotus, and was in ſome danger of forgetting that I was ever to depart, till Mr. Boſwell ſagely reproached me with my ſluggiſhneſs and ſoftneſs. I had no very forcible defence to make; and we agreed to purſue our journey.' At their departure from Dunvegan, Macleod accompanies them to Uliniſh, where they are entertained by the ſheriff of the iſland. They are likewiſe attended by Mr. Macqueen, who ſhews them every thing that is worthy of obſervation, and which the author deſcribes. Their next ſtage is Taliſker in Sky, the ſeat of colonel Macleod, an officer in the Dutch ſervice. Here they meet with Mr. Maclean, the eldeſt ſon of the laird of Col, who proves an agreeable companion and uſeful guide, in their further progreſs among the Hebrides.

The remainder of the narrative reſpecting Sky is employed in obſervations on the natural hiſtory and political ſtate of the iſland, for which we refer our readers to the work. We ſhall, however, extract a part of what he advances on the ſubject of diſarming the Highlanders.

'The laſt law, by which the Highlanders are deprived of their arms, has operated with efficacy beyond expectation. Of former ſtatutes made with the ſame deſign, the execution had been feeble, and the effect inconſiderable. Concealment was undoubtedly practiſed, and perhaps often with connivance. There was tenderneſs, or partiality, on one ſide, and obſtinacy on the other. But the law, which followed the victory of Culloden, found the whole nation dejected and intimidated; informations

formations were given without danger, and without fear, and the arms were collected with ſuch rigour, that every houſe was deſpoiled of its defence.

'To diſarm part of the Highlands, could give no reaſonable occaſion of complaint. Every government muſt be allowed the power of taking away the treaſon that is lifted againſt it. But the loyal clans murmured, with ſome appearance of juſtice, that after having defended the king, they were forbidden for the future to defend themſelves; and that the ſword ſhould be forfeited, which had been legally employed. Their caſe is undoubtedly hard, but in political regulations, good cannot be complete, it can only be predominant.

'Whether by diſarming a people thus broken into ſeveral tribes, and thus remote from the ſeat of power, more good than evil has been produced, may deſerve inquiry. The ſupreme power in every community has the right of debarring every individual, and every ſubordinate ſociety from ſelf-defence, only becauſe the ſupreme power is able to defend them; and therefore where the governor cannot act, he muſt truſt the ſubject to act for himſelf. Theſe iſlands might be waſted with fire and ſword before their ſovereign would know their diſtreſs. A gang of robbers, ſuch as has been lately found confederating themſelves in the Highlands, might lay a wide region under contribution. The crew of a petty privateer might land on the largeſt and moſt wealthy of the iſlands, and riot without controul in cruelty and waſte. It was obſerved by one of the chiefs of Sky, that fifty armed men might, without reſiſtance, ravage the country. Laws that place the ſubjects in ſuch a ſtate, contravene the firſt principles of the compact of authority; they exact obedience, and yield no protection.

'It affords a generous and manly pleaſure to conceive a little nation gathering its fruits and tending its herds with fearleſs confidence, though it lies open on every ſide to invaſion, where, in contempt of walls and trenches, every man ſleeps ſecurely with his ſword beſide him; where all on the firſt approach of hoſtility came together at the call to battle, as at a ſummons to a feſtal ſhow; and committing their cattle to the care of thoſe whom age or nature has diſabled, engage the enemy with that competition for hazard and for glory, which operate in men that fight under the eye of thoſe, whoſe diſlike or kindneſs they have always conſidered as the greateſt evil or the greateſt good.

'This was, in the beginning of the preſent century, the ſtate of the Highlands. Every man was a ſoldier, who partook of national confidence, and intereſted himſelf in national honour. To loſe this ſpirit, is to loſe what no ſmall advantage will compenſate.

'It may likewiſe deſerve to be inquired, whether a great nation ought to be totally commercial? whether amidſt the uncertainty of human affairs, too much attention to one mode of hap-

happineſs may not endanger others? whether the pride of riches muſt not ſometimes have recourſe to the protection of courage? and whether, if it be neceſſary to preſerve in ſome part of the empire the military ſpirit, it can ſubſiſt more commodiouſly in any place, than in remote and unprofitable provinces, where it can commonly do little harm, and whence it may be called forth at any ſudden exigence?

'It muſt however be confeſſed, that a man, who places honour only in ſucceſsful violence, is a very troubleſome and pernicious animal in time of peace; and that the martial character cannot prevail in a whole people, but by the diminution of all other virtues. He that is accuſtomed to reſolve all right into conqueſt, will have very little tenderneſs or equity. All the friendſhip in ſuch a life can only be a confederacy of invaſion, or alliance of defence. The ſtrong muſt flouriſh by force, and the weak ſubſiſt by ſtratagem.

'Till the Highlanders loſt their ferocity, with their arms, they ſuffered from each other all that malignity could dictate, or precipitance could act. Every provocation was revenged with blood, and no man that ventured into a numerous company, by whatever occaſion brought together, was ſure of returning without a wound. If they are now expoſed to foreign hoſtilities, they may talk of the danger, but can ſeldom feel it. If they are no longer martial, they are no longer quarrelſome. Miſery is cauſed for the moſt part, not by a heavy cruſh of diſaſter, but by the corroſion of leſs viſible evils, which canker enjoyment, and undermine ſecurity. The viſit of an invader is neceſſarily rare, but domeſtic animoſities allow no ceſſation.'

The philoſophical traveller diſcourſes at conſiderable length of the *Second Sight*, a preternatural faculty ſaid to be poſſeſſed by ſome of the inhabitants of the northern iſlands, and with reſpect to which our author ſeems not to be entirely ſceptical. In a ſubſequent paſſage, he directly contraverts the authenticity of the poems of Oſſian, upon the ground of nothing having ever been writteu in the Erſe language prior to two centuries backwards, and the impoſſibility of their being preſerved by oral communication to that period.

On leaving Sky the travellers afterwards viſit Coll, Mull, Ulva, Inch, Kenneth, Icolmkill, and other leſſer iſlands, to which they were conducted by Mr. Maclean, the young gentleman abovementioned, who has ſince been unfortunately drowned on that coaſt. Their progreſs through the Hebrides is related in the moſt entertaining manner; and the author never fails to enliven his narration with a lively deſcription of the iſlands, the manners and cuſtoms of the inhabitants, and traditional anecdotes. From the iſland of Icolmkill, the laſt of the Hebrides which they viſited, they are waſted to the continent

tinent of Scotland, and return by the way of Inverary, Loch Lomond, and Achinleck to Edinburgh, where the buſineſs of the ſeſſion required Mr. Boſwell's attendance; and, after paſſing ſome days with men of learning, or with women of elegance, the learned writer ſet out for London, from which he had been abſent almoſt four months.

A bare deſcription of the Hebrides would prove a very jejune and unintereſting work. To render it agreeable as well as inſtructive, it is neceſſary that the writer ſhould preſent us with more than a ſuperficial account of the ſeveral iſlands, and that he inveſtigate the remote ſources of the genius and character of the inhabitants. Such an enquiry can only be conducted by a perſon who is converſant in moral ſpeculations, and is endowed with intellectual penetration capable of tracing the peculiarities of manners and action, through their various modifications, to the univerſal principles of human nature. In the learned author of this Journey every talent was united which could gratify the moſt inquiſitive curioſity, or give elegance and dignity to narration: and the work which he has now preſented to the public is, therefore, the moſt perfect account of the Weſtern Iſlands that we have ſeen; though it muſt be confeſſed that there are ſome paſſages which rigid criticiſm might cenſure—But ſuch ſlight imperfections ought to be overlooked in works of uncommon merit.

VII. *A Diſcourſe on the Torpedo, delivered at the Anniverſary Meeting of the Royal Society, November* 30, 1774. *By Sir* John Pringle, *Bart.* 4*to.* 1*s.* 6*d.* Nourſe.

IN the preſent Diſcourſe, ſir John Pringle has very properly adopted the method which he uſed in a former ſpeech on a ſimilar occaſion, of giving a hiſtorical detail of the ſeveral opinions that have been entertained from the earlieſt times, reſpecting the extraordinary quality of the torpedo, till the nature of this animal has been ſo fully elucidated by the late experiments of Mr. Walſh, to whom the annual prize-medal of the Royal Society has been adjudged on thar account.—Speaking of Ariſtotle's Θαυμασια Ακουσματα, or *Wonderful Relations*, a work which is now loſt, ſir John obſerves, 'Had the great Stagirite heard, that, to underſtand by what principles the torpedo acted, a naturaliſt from Britain had travelled through Gaul to the Atlantic ocean, and on that coaſt had made a hundred experiments upon that fiſh, and with ſucceſs,

ceſs, there is no doubt he would have placed that account among the chief of his *wonderful relations.*

The following experiment, made by Mr. Walſh, in preſence of the Academy at Rochelle, for evincing the circuit of the electric matter which iſſues from the torpedo, deſerves to be quoted.

'A living torpedo was laid on a table, upon a wet napkin; round another table ſtood five perſons inſulated; and two braſs wires, each thirteen feet long, were ſuſpended from the cieling by ſilken ſtrings. One of the wires reſted by one end on the wet napkin, the other end was immerſed in a baſon full of water, placed on a ſecond table, on which ſtood four other baſons, likewiſe full of water. The firſt perſon put a finger of one hand into the water in which the wire was immerſed, and a finger of the other hand into the ſecond, and ſo on ſucceſſively till all the five perſons communicated with one another by the water in the baſons. In the laſt baſon one end of the ſecond wire was dipped, and with the other end Mr. Walſh touched the back of the torpedo, when the five perſons felt a ſhock, differing in nothing from that of the Leyden experiment, except in being weaker. Mr. Walſh, who was not in the circle of conduction, felt nothing. This was ſeveral times ſucceſsfully repeated, even with eight perſons; and the experiment being related by M. de Signette, mayor of the city, and one of the ſecretaries of the Academy of Sciences of Rochelle, and publiſhed by him in the French Gazette, the account becomes the more authenticated.'

The Diſcourſe ends with an addreſs to Mr. Walſh, on preſenting him with the medal.

'Mr. Walſh,

'In conſequence of the approbation of the choice made by the council, ſo unfeignedly expreſſed in the countenance of every gentleman preſent, it remains, that in the name, and by the authority, of the Royal Society of London, formed for the Improvement of Natural Knowledge, I deliver into your hand this Medal, the prize you have ſo meritoriouſly obtained; not doubting, ſir, of your grateful acceptance of ſo honourable and unperiſhing a memorial of their eſteem, and of the ſenſe of their obligations to a perſon, who in ſo diſtinguiſhed a manner has contributed to promote the great ends of their inſtitution. And, in the ſame reſpectable name, let me add, that they are ſo much perſuaded of your abilities to aſſiſt in their grand work, the *Interpretation of Nature*, that they earneſtly call upon you to continue your liberal and ſpirited labours.

With

With pleaſure they underſtand that you have already turned your views to the electric gymnotus, that other wonder of the waters, an animal poſſeſſed of powers ſimilar to thoſe of the torpedo, but of ſuperior energy; and the Society flatter themſelves, that ſo much light will be gained by that inquiry, that you will be enabled ſoon to make a farther diſcovery of the myſteries of nature. Her veil, fear not, ſir, to approach. Animated with the preſence of this illuſtrious and ſucceſsful Body, I will venture to affirm, that nature has no veil, but what time and perſevering experiments may remove. In the inſtance before us, view the progreſs of the powers of the mind; view the philoſophers of the early ages, like the "children of the world," amuſed and ſatisfied with the ſtories of the torpedo; as incurious about their authenticity, as about the cauſes of ſuch extraordinary effects. This animal ſerved them for an emblem, or an hieroglyphic, for a figure of ſpeech, or an alluſion of pleaſantry; at beſt as a theme for a copy of verſes. But the world, riſing in years and in wiſdom, rejects ſuch trifles. The interpreters of nature, in the adult ſtate of time, make experiments and inductions, diſtruſt their intellects, confide in facts and in their ſenſes; and by theſe arts drawing aſide the veil of nature, find a mean and groveling animal armed with lightning, that awful and celeſtial fire revered by the ancients as the peculiar attribute of the father of their gods.'

It muſt be confeſſed, to the honour of ſir John Pringle, that he endeavours, as much as lies in his power, to animate the Royal Society in the proſecution of natural knowledge; and if praiſe beſtowed in the moſt ingenuous and agreeable manner, can prove an incitement to their induſtry, the addreſs with which he annually accompanies the prize medal ought to be productive of the moſt uſeful conſequences.

VIII. *A Groſs Impoſition upon the Public Detected; or, Archbiſhop* Cranmer *vindicated from the Charge of Pelagianiſm. Being a brief Anſwer to a Pamphlet, intitled, A Diſſertation on the 17th Article of the Church of* England. *In a Letter to the Diſſertator. By the Author of* Pietas Oxonenſis, *and of* Goliath *ſlain.* 8*vo.* 6*d.* Dilly.

THIS writer, who boaſts of having *ſlain Goliath*, ſeems upon this occaſion to have thrown his dart without effect. His weapon is, *telum imbelle ſine ictu.* The principal point in diſpute is this. The author of the Diſſertation on the 17th Article, mentioned in our Review for Auguſt 1773, had occaſion to ſhew, that Bradford's Treatiſe on Election, which he

ſent

ſent to Cranmer, Ridley, and Latimer, whilſt priſoners in Oxford, had *not* the ſanction of thoſe three martyrs, which he earneſtly deſired of them in a letter to Ridley, wherein he ſays: 'Here withall I ſend unto you a little treatiſe, which I have made, that you might peruſe the ſame; and not only you, but alſo ye, my other moſt deare and reverent fathers in the Lord for ever, [meaning Cranmer and Latimer] to give to it your approbation, as ye may think good. All the priſoners hereaboutes, in manner, have ſene it and red it: and as therein they agree with me, nay rather with the truth, ſo they are ready and will be, to ſignifye it, as they ſhall ſee you give them example*.' The Diſſertator, ſpeaking of this letter, obſerves, that the author of *Goliath Slain* †, was not juſtified in his remark, that Bradford 'would not have written to theſe biſhops, unleſs he had been aſſured, that their ſentiments correſponded with his own.'

Strype, in his Life of Cranmer, mentions this piece of hiſtory in the following terms: 'Bradford wrote a treatiſe on God's Election and Predeſtination, and ſent it to thoſe three fathers in Oxford for their approbation. And, *theirs being obtained*, the reſt of the eminent divines, in and about London, were ready to ſign it alſo.' B. iii. c. 45.

Here, ſays the writer of the pamphlet before us, 'all you have ſaid relative to Cranmer, Ridley, and Latimer, having teſtified their diſapprobation of Bradford's Treatiſe, is at once overturned by that very author, which you yourſelf have quoted.'—Strype's expreſſion is ambiguous. This abſolute phraſe, *theirs being obtained*, probably ſignifies no more than the condition, upon which the others were ready to ſign; agreeably to this expreſſion in Bradford's Letter, 'ſo they are ready, and will be to ſignify it, as they ſhall ſee you give them example.' If this conſtruction may be admitted, the diſſertator's argument is not overturned by Strype, nor any impoſition detected. But if Strype has in any degree miſrepreſented the matter, the diſſertator was not obliged to follow him in his miſtake. He had Bradford's letter before him, which Strype refers to as his voucher.

However, the diſſertator has not reſted the matter on Bradford's Letter; but has produced one of Ridley's, and ſome others of Bradford's in confirmation of his opinion. Ridley, in anſwer to a ſecond letter of Bradford's, ſays: '*If your requeſt had been heard*, things, you thinke, had been in a better

* Martyr's Letters, p. 357, 358. Strype's Life of Cranmer, App. p. 195.

† Goliath Slain, p. 99.

caſe than they be.' Theſe words, the diſſertator obſerves, plainly imply, that theſe biſhops had not given their ſanction to Bradford's Treatiſe.

Again, Bradford, in a letter to certain men, not rightly perſuaded in the doctrine of election, written about five months before his martyrdom, has theſe words: 'Hitherto I have not ſuffered any copye of the treatiſe above ſpecified to goe abroade; becauſe I would ſuppreſſe all occaſions ſo farre, as might be, of any breach of love.'

'If Bradford's Treatiſe, ſays the diſſertator, had obtained the approbation of Cranmer, Latimer, and Ridley, he would not have been ſo wary as *not* to have ſent it abroad. Their authority would have added ſo much weight to his opinions, that he could not have failed urging it upon his opponents.'

The diſſertator has advanced ſome other obſervations in favour of his opinion; but his opponent has taken no notice of them; conſequently he has not detected the groſs impoſition he pretends.

The author of this pamphlet proceeds to ſhew, that Cranmer was firmly grounded in the doctrine of abſolute predeſtination, from his being as Strype expreſſes himſelf, 'the great furtherer and recommender to the king' of that catechiſm, which was ſet forth in the year 1553, intitled, Catechiſmus brevis Chriſtianæ diſciplinæ ſummam continens; from his having invited into England Bucer and Peter Martyr, who were both of them very ſtrenuous for the divine decrees, &c.' He then draws this concluſion, that our ſeventeenth article muſt be framed upon the Calviniſtic plan.

The truth of the matter, we believe, is this: our reformers were good men; but bad critics in points of theology: and were continually plunged in doubts and difficulties, and harraſſed by oppoſition. They ſaw the abſurdities of Calviniſm; but hardly knew how to extricate themſelves from the perplexities attending the controverſy. They uſed expreſſions of Scripture, which have *apparently* a Calviniſtic ſenſe, while they abſolutely diſapproved of the principles of Calvin.

IX. *A Dictionary of above Five Hundred Proverbs, or Proverbial Expreſſions. For Learners of* French *and* Engliſh. 16*mo.* 6*d.* Broke.

Chacun a ſa marotte! that is to ſay, 'Every man has his hobby-horſe!' The author of this publication is ſaid to be a gentleman who has taken infinite pains to recommend and promote the ſtudy of the French language; and amuſes himſelf in ſuggeſting thoſe little hints and improvements, which ſeem to be cultivated for the benefit of the public.

This

This dictionary, though it is the ſmalleſt we remember to have ſeen, has coſt the author more labour and and attention, than the curſory reader may probably imagine.

The Maſorets are ſaid to have counted all the letters in the Bible, and to have aſcertained the exact number of times, each letter occurs. Our indefatigable compiler has employed himſelf in ſimilar purſuits. He has given us a liſt of above a thouſand words in French and Engliſh, and informed us, how often they are repeated in Boyer's Dictionary. As, *tenir* 219 times, *prendre* 165, *faire* 136; *over* 335, *take* 205, *go* 186.

This elaborate enumeration is deſigned to ſhew the learner, that when he conſults his dictionary for the meaning of a French word, or a French phraſe equivalent to an Engliſh idiom, he is not indolently and inattentively to ſatisfy himſelf with the firſt example, which may ſtrike his eye, but to trace the word in queſtion through all its various acceptations. This catalogue is alſo intended to direct him to thoſe words, which are chiefly uſed in the formation of French and Engliſh idioms; and conſequently to thoſe, which require his principal attention in the ſtudy of theſe languages.

This induſtrious calculator has likewiſe reckoned up the number of words, which in Bailey and Johnſon's Dictionaries, are ſaid to be derived from the French. For example, in Bailey's, at P 894, at C 831, at Q 51; in the whole alphabet 7670. In Johnſon's, at P 692, at C 434, at Q 41; in all 4812.

This computation is probably intended to give us a general notion of the proportional occurrence of each letter in the alphabet; which is a piece of knowledge very neceſſary in the art of decyphering. But it is principally deſigned to exhibit a view of the verbal auxiliaries, for which we are indebted to the French. Bailey, and moſt of our etymologiſts, have produced French words, (and they might as well have produced Italian, Dutch, German, or Spaniſh) reſembling Engliſh ones in ſpelling and ſignification, when they ought to have derived the latter from their proper ſources, the Latin or the Greek. We readily acknowledge, that we are obliged to the French for a great number of terms and phraſes; ſome of them uſed by men of taſte and learning; others only by the *coxcombs* of both ſexes, who affect to ſpeak à la mode de Paris: ſuch as, connoiſſeur, premier, étiquette, beau monde, éclat, vis-à-vis, petit maître, tête à tête, fracas, bon mot, billet-doux, bagatelle, manœuvre, je-ne-ſçais-quoi, jeu d'eſprit, mauvaiſe honte, eclairciſſement, à propôs*, bon ton, chevaux de friſe, rouge,

* A propos. Lord Ch——d's hobby-horſe.

déshabillé, pet en-l'air *, ragoût, fricaſsée, tour, route, levée, fineſſe, ſoible, caprice, douceur, embonpoint, &c. We are likewiſe obliged to them for many other words, which have undergone ſome little alteration ſince their introduction: ſuch as, maſquerade, gallantry, coquetry, effrontery, chicanery, buffoonery, flattery, treachery, trumpery, treaſon, jaundice, ſalmagundi, hodge-podge †, &c. But, in the name of wonder, why muſt we be brought in debtors to the French, either *directly* or *indirectly*, for ſuch words as, honor, virtue, modeſty, chaſtity, money, majeſty, preſage, obſequies, people, palace, politeneſs, peace, treaſure, theatre, phantom, paragraph, and a thouſand more, which we have unqueſtionably derived from Greece and Rome! It ſhould therefore be the buſineſs of every etymologiſt, not to fill his volume with a multitude of uſeleſs terms from a ſiſter language; but, in the words of the poet, *antiquam exquirere matrem.*

To return to the Dictionary of Proverbs.—In ancient times, before printing was invented, when bookmakers and books were not ſo common as they are in theſe days, the obſervations of wiſe men were ſummed up in ſhort comprehenſive ſentences. If theſe ſentences contained ſerious and ſelf-evident truths, they were generally called maxims.—But if the ſentiments were of a popular kind, if the ſayings were trite and common, or expreſſed with turns of wit, or if they were founded on the obſervations of the vulgar, they were uſually ſtyled proverbs, or adages.

Proverbs were in uſe in the earlieſt ages of antiquity. King David, almoſt three thouſand years ago, referred to *the proverbs of the ancients* ‡, and we have a collection in the Bible by king Solomon, by one Agur, ſon of Jakeh, and king Lemuel, which are held in the higheſt veneration.

The eaſtern nations, the Tartars, Turks, Arabians, and Perſians, have ever had their ſhort, pithy, proverbial ſayings.

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* Anglice, a f—t in the air.

† Maſcarade, galanterie, coqueterie, effronterie, chicanerie, bouſonnerie, flatterie, tricherie, tromperie, trahiſon, jauniſſe, ſalmigondis, hochepot. Bailey tells us, that the ſalmagundi is an Italian diſh; but, with all due deference to that illuſtrious philologiſt, his reaſon for that ſuppoſition is equivocal. The word, he ſays, had its origin from Catherine de Medici, queen of France. Her head cook's name, who uſed to wait upon her at table, was Gondi: her majeſty, loving her victuals pretty highly ſeaſoned, would often aſk him for ſalt in this familiar ſtyle: *ſal mi Gondi.* Hence this reliſhing diſh obtained its name. If, as the learned Dr. Johnſon ſuppoſes, it is derived from *ſelon mon goût*, or *ſale à mon goût*, it is plainly of French, and not of Italian derivation.

‡ 1 Sam. xxiv. 13.

The proverbs of Barthrouherri is a ſacred book of the modern Indians. Almoſt all the Greek philoſophers and poets were gnomologiſts; and the ſeven wiſe men acquired their reputation by nothing more than two or three ſhrewd ſayings, apophthegms, or proverbs.

There were many eminent collectors of adages among the ancients; as, Ariſtotle, Chryſippus, Cleanthes, Clearchus, Didymus, Theophraſtus, Diogenianus, and others, whoſe names are recorded by Hoffman. All the principal nations of Europe, the Italians, Spaniards, French, Germans, Scots, and Engliſh, have had their collections of proverbs.

Our worthy countryman, Mr. Ray, with the aſſiſtance of many learned friends, publiſhed a celebrated book of this ſort. After him Dr. Thomas Fuller publiſhed a more opious collection, containing near 7000 adages, under the title of Gnomologia.

But above all, the illuſtrious Eraſmus has left us a wonderful compilation of this kind, which has been largely augmented ſince his death, by the collections of many eminent writers. Whoever caſts his eye over that great work may form a competent idea of the proverbs of the Hebrews, Arabians, Greeks, and Romans; and will be convinced, whatever fops in literature may pretend, that proverbs are no inſignificant trifles, the effuſions of ignorance or pedantry; but, as lord Bacon calls them, *mucrones verborum*, that is, the edge-tools of ſpeech; the maxims of genuine wiſdom, the productions of philoſophers, prophets, legiſlators, and princes.

Let no one therefore deſpiſe, ridicule, or by any means diſcourage the diligence and kindneſs of thoſe, who take pains to pick up, and bring home to us, the little fragments of wiſdom and inſtruction, which lie ſcattered up and down in a thouſand places, through the wide regions of literature.

The work, which has given occaſion to theſe remarks, contains about 500 proverbs, extracted from the dictionaries of Boyer and Chambaud. It is a light, fugitive performance; and cannot poſſibly contain as much learning, as a volume in folio. But let us examine two or three of the proverbs, and perhaps we may find ſome documents worthy of our notice; ſome expreſſions characteriſtic of the genius, diſpoſition, manners, and cuſtoms of two of the the moſt reſpectable nations in Europe.

Prov. 1. An Engliſhman, when he would give us the idea of a jolly fellow, who has a bluff and boiſterous aſpect, uſes this proverb: *He looks as big as bull beef.* Here, perhaps, by a common figure in rhetoric, the *cauſe* is put for the *effect*. For all the world knows, what effect the roaſt beef of Old

England has upon our ſoldiers. The proverb, however, if taken in a literal ſenſe, is equally proper and ſignificant. When a Britiſh grenadier confronts a puny Frenchman in the field of battle, his broad, roſy face reſembles a ſurloin of bull-beef, in colour, circumference, and ſolidity. The Frenchman, who dines on ſoupe maigre, and a fricaſſée of frogs, has no notion of this formidable image; and therefore in French the proverb is expreſſed in theſe tame and inſipid words: *Il a le regard extrêmement fier.* Even Homer's Δεινον δερκομενοι, *truculenter intuentes*, is leſs emphatical than our Engliſh proverb *.

Prov. 2. *Welcome as flowers in May. Auſſi bien venu, que les fleurs au mois de Mai.* This proverb denotes the coldneſs of the climate, where it was originally introduced. In ſome countries flowers are plentiful enough in April. It might poſſibly take its riſe in the country, where, according to a celebrated poet,

'Half-ſtarv'd ſpiders prey on half-ſtarv'd flies †.'

We remember to have ſeen a letter from Glaſgow, in which the author informs his correſpondent, that 'they had a very forward ſeaſon; for they had gathered pot-herbs, dandelion and nettles, on midſummer-day.'

Prov. 3. '*To teach one's grandam to grope ducks.*' A far more ſimple, rural, and inoffenſive image, than what the French proverb conveys: *Apprendre à ſon père à faire des enfans.*' This idea not improperly characterizes a land of levity, gallantry, and cuckoldom.

Prov. 4. '*De jeune putain, vieille dévote. A young whore, an old ſaint.*' This proverb is frequently verified in a convent, where carnal deſires are not ſubdued, but only converted into ſpiritual concupiſcence.

Prov. 5. '*Aimer quelqu'un comme le diable aime l'eau bénite. To love one, as the devil loves holy water.*' This proverb, if it had been introduced by a proteſtant, would have had a meaning directly contrary to what it bears at preſent. The devil can have no antipathy to holy bones, holy rags, and *holy water*. This ſort of trumpery is extremely favourable to his intereſt; or in the words of the adage, 'brings griſt to his

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* Amidſt the dreadful vale, the chiefs advance,
All pale with rage, and ſhake the threatn'ning lance.
Pope's Il. iii. 425.

This expreſſion, *All pale with rage*, as Mr. Melmoth very juſtly remarks, ſeems to ſuggeſt to one's imagination the ridiculous paſſion of a couple of female ſcolds; rather than the terrifying image of two indignant heroes, animated with calm and deliberate valour.

† Churchill's Proph. of Famine.

mill.' The saying above cited is therefore the sentiment of a true devotee to the church of Rome.

Prov. 6. '*Piss not against the wind. Il ne sert de rien de nager contre le torrent.*' How emphatically does the English proverb display the plain, unaffected simplicity of our ancestors! The image is rustic, but the advice is excellent.

Prov. 7. '*Between two stools, the breech on the ground. Entre deux selles, le cul à terre.*' The curious antiquarian will observe, that this proverb represents our forefathers in their primitive simplicity, sitting upon stools; and, what is more remarkable, only two stools for three people. The proverb denotes their simplicity, their œconomy, or their innocent festivity and merriment. Such a proverb would never have been suggested by their luxurious and effeminate descendents, who indulge themselves upon settees and sofas.—Unacquainted with the fastidiousness of their posterity, they likewise used the following homely proverb:

Prov. 7. *A turd is as good for a sow as a pancake.* They were plain and artless, and like Adam and Eve in a state of innocence, not ashamed of exhibiting the most unfavourable side of humanity; and therefore they made no scruple of calling every thing by its proper name. The French, we must acknowledge, have expressed the same observation with much greater nicety.

La truie aime mieux le bran que les roses.

If we may be allowed with Cotgrave, to translate *le bran*, by *bran* or *draff*, the sentiment is delicate and refined, far beyond the rustic vulgarity of the English expression. But, we may still improve the idea, and give it all the elegance, all the *je-ne-sçais quoi*, which modern French authors so greatly affect *, if we only borrow an expression from the celebrated importer of the French chicken gloves, and render it in this manner: 'The matron of the sty regales herself more deliciously on the husk of malt †, than on the *imperial milk of roses* ‡.'

Thus we have given a specimen of the wisdom, which may be extracted from the little manual before us. It is, beyond

* "The affected, the refined, the neological, or new and fashionable style, are at present too much in vogue at Paris. Fine sentiments, which never existed, false and unnatural thoughts, obscure and far-sought expressions, are all the consequences of this error; and two thirds of the new French books, which now appear, are made up of these ingredients." Chest let. 205.

† 'Grains, the husks of malt, exhausted in brewing.' Johnson's Dict.

‡ Warren's Advertisements.

all dispute, a mere *bagatelle*. But little things may be of some importance! a butterfly and a mite have their use in the great system of the universe, as well as the elephant and the whale.

X. *Remarks on the Observations made in the late Voyage towards the* North Pole, *for determining the Acceleration of the Pendulum, in Latitude* 79° 50′. *By* Samuel Horsley, *LL. D. Sec. R. S. In a Letter to the Hon.* Constantine John Phipps. 4to. 1s. White.

THE learned doctor's intention, in this pamphlet, is to correct two or three errors and inaccuracies that had been introduced into some of the numerous mathematical calculations which appear in the excellent book referred to in the title. These errors appeared of such consequence, both with respect to their own general importance, and the influence they have had on the conclusions drawn from them, that an open detection seemed not unnecessary; and we think the public are much obliged to the doctor for his early attention to the subject: these remarks being made too with that delicacy and candour which commonly attend real merit, we have no doubt of their being taken in good part by the honourable and learned author of the Voyage, whose chief aim seems to have been the discovery of truth. On this head the doctor observes, near the beginning, 'I shall give you my remarks without apology, which it would be the highest injustice to you not to suppose unnecessary, after the pains you have bestowed upon the observation, and the minuteness and fidelity with which you have detailed all the circumstances of it, as well as the steps of the subsequent calculations.' And again, in concluding, he says, 'I flatter myself that you will take these strictures in good part, as the only motive which induces me to trouble you with them, is one which I am persuaded is a ruling principle with yourself, a regard to truth.' This honourable conduct in gentlemen cannot be too much admired and commended; it at once manifests the goodness both of the head and heart of the inquisitors, from whence may be expected real discoveries, with just arguments and solid reasoning, instead of the sophistical disguises used by writers of a different kind.

It is to be noted, however, that the failure in these astronomical calculations is not to be attributed to the honourable gentleman who performed the voyage, but to Mr. Israel Lyons, who was sent with him, by the board of longitude, to make

such

such calculations and astronomical observations; and to this the doctor very properly bears testimony at the end of his Remarks. 'In justice, says he, to captain Phipps, I think myself obliged to inform the public, that the foregoing letter is published with his consent; and that I have his authority to say, that the calculations which have given occasion to it, namely that of the retardation of the sun's return to the vertical wire, and that of the time which the sun's diameter should take to pass the vertical wire, were both made by Mr. Israel Lyons.' We are the more surprised that Mr. Lyons has fallen into these errors, when we consider the respectable rank, as a mathematician, which he has held for many years; and we would willingly suppose that they have happened through some hurry or inattention; for which, however, he is perhaps not entirely excusable in a business of such serious and great importance.

To give a brief account of the nature of these mistakes, and of the experiment which occasioned them, it may be observed that, in many instances the figure of the earth having been found not perfectly globular, but rather approaching near to the figure of an oblate speroid: various means have been used to investigate the ratio of the axis to the equatorial diameter of the earth, or the degree of ellipticity of the meridians, if indeed they are ellipses: among these, that which is derived from the consideration of the different lengths of the pendulum vibrating seconds, or the different numbers of vibrations performed in the same time by pendulums of the same length, in different latitudes, hath long been attended to with much care and precision; it being judged one of the best methods, as those observations, when accurately made, give the proportion of gravity between the several places of observation. As experiments of this kind had never been made in such high latitudes as captain Phipps was like to advance to in his voyage; among the many objects of enquiry which he had judiciously proposed to himself, this appeared too interesting to be neglected; and he accordingly provided himself with the most accurate means of observation. He took with him, for this purpose, a pendulum formerly made by Mr. Graham, and now refitted up with some additional contrivances by Mr. Cumming: this pendulum, which was accurately adjusted to vibrate seconds at London when the thermometer stood at a certain height, the captain set up in the latitude of 79° 50′; and having carefully observed its vibrations for above 24 hours together, he hoped to obtain the rate of its going, or the number of vibrations made in a given time, and of course what depended on it by a compa-

riſon with its firſt rate in London, after the proper allowance is made for the different ſtates of the thermometer. In making ſo nice an experiment as this, it is evident that the time, in which the certain number of vibrations of the pendulum are obſerved to be performed, muſt be determined with great preciſion; this time then he very prudently propoſed to determine by two different methods, that ſo they might mutually check or confirm each other: the one of theſe methods was by obſerving the number of vibrations performed during one entire revolution of the ſun, from a given vertical circle till his return to the ſame the next day; and the other by a good watch, which had been obſerved to go very regularly. In the latter method, during the 24 hours of obſervation, many compariſons were made of the time ſhewn by the watch with the correſponding number of vibrations of the pendulum; all of which agreed very well with each other, and conſpired to ſhew that the watch went very regularly, and therefore gave the number of vibrations performed in a certain time as ſhewn by the watch; or, in other words, its rate of going, as compared with the pendulum, was thus found. Another proceſs was inſtituted in order to determine its rate of going with regard to true time; which was effected by means of a number of obſerved altitudes of the ſun, whereby the time ſhewn by the watch was reduced to apparent, and this again to mean or true time by the proper equation: and thus laſtly was obtained the number of vibrations of the pendulum performed in a certain given portion of true time, through the means of the watch. In the proceſs by the other method, the pendulum was put in motion when the ſun's limb touched the vertical wire of a teleſcope, fixed for that purpoſe, and left remaining till the return of the ſame limb to the vertical wire again the next day; when the number of vibrations of the pendulum, which had been performed during the revolution, were noted down: then becauſe that, from the given latitude and day of the year, the true time of ſuch a revolution of the ſun can be accurately calculated; this being done, he thereby obtained the number of vibrations performed in a certain portion of true time, by this method alſo. On compariſon, the reſults of theſe two methods were found to agree very nearly together; and it was inferred from them, that, in the latitude of 79° 50′, there would be gained between 72 and 73 ſeconds, in 24 hours, by a pendulum which vibrated ſeconds in London, after allowance was made for the different temperatures of the air. Unluckily, however, it is now found that the accuracy of theſe obſervations cannot be depended on, as their ſeeming agreement ariſes entirely from Mr. Lyons having uſed a falſe

a falſe rule in calculating the time of the ſun's return to the vertical wire: where the proper rule is uſed, it gives a concluſion very different from the other, and induces ſuch a rate of going to the watch, as is quite inconſiſtent both with its rate as determined from the obſerved altitudes of the ſun, and with the rate at which it was regularly obſerved to go during the whole of the voyage. It is reaſonably ſuſpected, therefore, that this diſagreement of obſervations muſt have happened through a ſmall change in the poſition of the teleſcope between the times of the two obſerved contacts; and therefore the other method is the only one from which any concluſion can be drawn in this experiment.

In this letter the doctor ſays:

'I am inclined to believe that the gain of the pendulum muſt have been very nearly what you reckon it. But the evidence of this reſts entirely upon the compariſon with the watch, and the ſix altitudes of the ſun taken with the aſtronomical quadrant for determining the loſs of the watch. For the exact agreement which you think you find between the gain of the pendulum as reſulting from the compariſon with the watch, and as deduced from the obſervation of the ſun's return to the vertical wire of the equatorial teleſcope, is *imaginary*. The appearance of agreement ariſes entirely from an error in the computation of the retardation of the ſun's return; and when this error is ſet right, the watch and the obſervation will be found to differ conſiderably.

'The interval between the time when the ſun's weſtern limb touched the vertical wire on the 16th day of July, 1773, and the time of the return of the ſame limb to the vertical wire on the day following, which your computer hath reckoned 24 h 0′ 49″,5, could be no more than 24 h 0′ 14″: for, a ſmall change in the ſun's declination is to the correſponding change in the hour-angle (not, as your computer ſtates it, as the coſine of the latitude of the place of obſervation, but) as the coſine of *the ſun's declination* to the tangent of the angle contained between the circle of declination and the vertical circle.'

He then demonſtrates the truth of this rule; and, after giving the true calculation from it, he adds:

'Thus the obſervation gives the gain of the pendulum 37″ more than the watch. But as the watch went ſo well during the whole voyage, as its loſs in theſe twenty-four hours was aſcertained by ſix altitudes of the ſun, and as the gain now given by the watch agrees ſo nearly with the reſult of the ſubſequent compariſons at Smeerenberg Point, I have no doubt but that the error lies entirely upon the obſervation of the ſecond tranſit. I ſuppoſe the teleſcope, from ſome unperceived cauſe, had ſhifted its azimuth; which is the more probable, as it does not appear that any means were uſed to verify the poſition of the inſtrument.

ment. Perhaps the ſituation upon the ſmall rocky iſland afforded none *.'

Beſides the correction of the rule uſed by Mr. Lyons for the purpoſe above-mentioned, which is the chief buſineſs of this letter, the doctor gives a like correction of another falſe rule uſed by the ſame gentleman in the note, page 161, in calculating the time in which the ſun's diameter paſſes the vertical wire.

In the concluſion of the letter he alſo remarks on the method uſed in deducing the ellipticity of the earth's meridians; and, after giving the calculation by Clairault's rule, he adds,

'This is the juſt concluſion from your obſervations of the pendulum, taking it for granted, that the meridians are ellipſes: which is an hypotheſis, upon which all the reaſonings of theory have hitherto proceeded. But, plauſible as it may ſeem, I muſt ſay, that there is much reaſon from experiment to call it in queſtion. If it were true, the increment of the force which actuates the pendulum, as we approach the poles, ſhould be as the ſquare of the ſine of the latitude: or, which is the ſame thing, the decrement, as we approach the equator, ſhould be as the ſquare of the coſine of the latitude. But whoever takes the pains to compare together ſuch of the obſervations of the pendulum in different latitudes, as ſeem to have been made with the greateſt care, will find that the increments and decrements do by no means follow theſe proportions; and in thoſe which I have examined, I find a regularity in the deviation which little reſembles the mere error of obſervation. The unavoidable concluſion is, that the true figure of the meridians is not elliptical. If the meridians are not ellipſes, the difference of the diameters may indeed, or it may not, be proportional to the difference between the polar and the equatorial force; but it is quite an uncertainty, what relation ſubſiſts between the one quantity and the other; our whole theory, except ſo far as it relates to the homogeneous ſpheroid, is built upon falſe aſſumptions, and there is no ſaying, what figure of the earth any obſervations of the pendulum give.'

There is as little probability of determining the figure of the earth by another method which has been long and often attempted with much care and application, viz. by the different lengths of the degrees of the meridian. For this alſo is founded on the ſuppoſition, that the earth is a true ſpheroid, which there is the greateſt reaſon to think it is not, becauſe of the unequal denſities of its different parts. Even

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'* Captain Phipps, in a letter to me of the 15th of September, ſays, "You were right in ſuppoſing that the ſituation of the teleſcope did not admit of any means of verifying its poſition."'

grant-

granting it to be a true ſpheroid, from which figure it certainly cannot be much different, ſtill the degree of ellipticity is ſo ſmall, that the many cauſes of error attending the obſervations and meaſurements muſt, in all probability, for ever defeat any attempt to determine the problem with a tolerable degree of accuracy. And indeed this is confirmed by the many trials which have already been made; ſeveral of which appear to have been performed with all poſſible attention, and every cauſe of error moſt carefully guarded againſt; yet when theſe ſeveral meaſures are compared together, and the ellipticity calculated accordingly, they produce ſuch different concluſions, ſome of them being four, five, or even ſix times as great as others, that no dependence can be placed on any of them.

Upon the whole, as $\frac{1}{230}$, the quantity of ellipticity as computed by ſir Iſaac Newton from the diurnal revolution and gravity towards the center, upon the ſuppoſition of the matter of the earth being homogeneous, is nearly a mean among all the ſeveral reſults derived from different methods, we think the former may continue to be adopted preferably to any of thoſe which vary ſo widely from one another.

XI. *Obſervations upon the preſent State of our Gold and Silver Coins,* 1730. *By the late* John Conduitt, *Eſq. Member for* Southampton, *and Maſter of his Majeſty's Mint. From an Original Manuſcript. Formerly in the Poſſeſſion of the late Dr.* Jonathan Swift. 8*vo.* 1*s.* 6*d.* Becket.

WHoever may have been the author of this piece, we will venture to pronounce it a very good compoſition on the ſubject, the arguments being clear, and founded on an extenſive plan. Though it was drawn up about the year 1730, yet the reaſoning is general, and applicable to all times, and the peruſal of it may prove very uſeful to every perſon who would be well acquainted with a ſubject which is become ſo very intereſting at this time.

The three principal articles which our author has in view, in theſe Obſervations on the Gold and Silver Coins, are their weights, their proportion to each other, and their exportation. In order to theſe, he firſt premiſes a ſhort account of the nature of foreign trade and monies. He ſays,

'When we cannot pay in goods, what we owe abroad, on account of the balance of trade, or for the ſale or intereſt of ſtocks belonging to foreigners, or for foreign national ſervices, our debts

debts muſt be paid in gold or ſilver, coined or uncoined; and when bullion is more ſcarce or more dear than Engliſh coin, Engliſh coin will be exported, either melted or in ſpecie, in ſpite of any laws to the contrary. All that can be done in ſuch caſes is, to take care from time to time, that a pound weight of fine ſilver, be worth as much fine gold in our monies, as it is in the good coins of the neighbouring nations, with whom we have the greateſt dealings, that it may turn equally to the merchant's account to pay any balance he owes abroad, or to have any balance that is due to him, ſent hither, either in gold or ſilver; for if gold be valued here higher than in other parts, and ſilver lower, any debts due to us from abroad, will be paid only in gold, and any debts we owe abroad, will be paid only in ſilver; and over and above the balance to be paid or received, it will be a profitable trade to import gold, which is over-valued, and export ſilver, which is under-valued. The value of gold and ſilver in reſpect of each other, has conſtantly varied in all nations, and muſt vary according to the plenty or ſcarcity of either. In Europe, for many years, 12 pounds weight of fine ſilver, were equal to one pound weight of fine gold. By the diſcovery of the ſilver mines in America, ſilver fell gradually, from the proportion of 12 to 1, to 16 to 1. In England, by the high price of guineas, it has been at all rates, from 12 to above 21 to 1. By the diſcovery of the new gold mines in Braſil, and an increaſe of the demand for ſilver, gold has for ſome years been falling, and ſilver riſing all over Europe. If the importation of gold ſhould ſtill increaſe, and that of ſilver decreaſe, or a greater demand ariſe for it, a pound of gold may again be worth no more than 12 pounds of ſilver, as it was formerly in Europe, or than 9, as is is now in China; and whatever nation will not alter the proportion, between gold and ſilver, according to the general want or abundance of either, only expoſes itſelf to be the dupe of thoſe who do, and to be bought and ſold with its own money.'

He then inveſtigates the proportion between a pound weight of gold and the ſame weight of ſilver in the chief commercial countries in Europe; from whence it appears that, in England gold is almoſt one twentieth higher, or ſilver ſo much lower than in moſt other nations. It is then added,

'According to the foregoing computations, the number of grains of fine gold, contained in one pound ſterling, or in $\frac{20}{21}$ of a guinea, will produce in France only 23 livres and 9 ſols, and in Holland only 35 ſchellings and 7 groſche in ducats or ducatons; whereas the number of grains of fine ſilver contained in 20 ſhillings, will produce in France 24 livres 14 ſols, and in Holland in ducats or ducatons 36 ſchellings and 7 groſche: ſo that, it is a profit of above 5 per cent. to import gold from France, and of near 3 per cent. to import gold from Holland, and export our weighty ſilver coin in lieu of it, and a greater advantage in proportion to bring gold hither, rather than ſilver, to buy goods or

pay

pay debts. Any one, who conſiders how often this exchange of ſilver for gold may be made in a year, will eaſily account for the ſmall quantities of ſilver current now, in proportion to what they were formerly, and ſee, that nothing could prevent a total exportation of our ſilver coin but the lightneſs of the greater part of what is remaining; there is ſtill a conſiderable profit to be made by culling out the weightieſt pieces, and picking up thoſe that are new coined. Whoever melts down any new ſilver coin, and carries it to market, where ſtandard ſilver in bars now ſells for 5s. 6d. per ounce, will make a profit of 6l. 8s. on each 100l. ſterling, and proportionably for any greater or leſſer part. As great quantities of our gold coins are likewiſe conſiderably too light, foreigners who take our guineas in quantities only by weight, may melt down the heavy ones, and have 21s. here in ſilver for the lighteſt, which will make it turn in ſome meaſure to account to exchange them for light ſilver; but even allowing that it is not worth while to export any ſilver that is not weighty, it is but an uncomfortable reflection that we ſhall have no ſilver coin left among us but what is light, and that every ounce of new ſilver (which at a medium is a loſs of 2d. ½ an ounce to thoſe who are obliged to coin it) will very probably be either exported or melted down the moment it becomes current, without which it is uſeleſs.'

After noticing how ſmall a quantity of ſilver has been coined of late years in proportion to gold, and the conſequent ſcarcity of good ſilver coin, he farther proceeds to ſhew the neceſſity of bringing our gold and ſilver to the ſame proportion which they bear in the neighbouring nations, either by lowering the value of the guineas in reſpect of the ſilver, or by raiſing the ſilver in reſpect of the gold. He then remarks the ſeveral advantages and diſadvantages which would be likely to attend each of theſe alterations reſpectively. He alſo traces, through ſeveral centuries back, the changes in the value of our pound weight of ſilver and of gold, or the number of ſhillings and guineas, or other pieces, into which theſe metals had been coined different times; with the ſeveral alterations in the number of ſhillings at which the guinea and other pieces were current. To which he ſubjoins ſimilar accounts of the monies of other nations, and proceeds thus:

'Gold and ſilver, on account of the workmanſhip, and the certainty of the ſtandard, ought to be worth more in money that in ingots. Laws have been made here, and in other countries, to compel goldſmiths to ſell them at a lower rate in bullion than they were worth in coin. It is a policy in ſeveral countries, and turns to a good account in Holland, to make baſe ſilver monies current for much more than the intrinſic value; but no where, except in England, any metal is worth leſs in coin than in bullion; and wherever it is ſo, there can be no coinage but what is

forced, and the public is at the charge of coinage, only to encourage and ſupply the unlawful trade of exporting and melting it down. Whilſt an ounce of ſtandard ſilver ſells at market here for 5s. 4d. ½ at a medium, one time with another, and will yield as much, or more abroad, and will produce but 5s. 2d. at the mint; it is beyond diſpute a profit of 2d. ½ per oz. to melt the weighty coin into bullion, or to export it, and a loſs of 2d. ½ per oz. to ſend it to the mint; and conſequently, it is in vain to expect ſilver ſhould come to the mint, or the coin not be melted down and exported. This is clear in reaſon, and is confirmed by the fatal experience of many years: there may be variety of opinions about the cauſe, but the fact is undeniable. Some think it is owing to the high price of gold, and low price of ſilver, at the mint; and others attribute it to the prohibiting the exportation of our own coin, and allowing that of bullion and foreign coin.

And, again,

'It is a very great misfortune for any nation eſpecially a trading one, to be under the neceſſity of prohibiting the exportation of their coin; and a loſs whenever it is put in practice. If the balance of trade be in our favour, laws for that purpoſe are needleſs: and if it be againſt us, they are in a great meaſure ineffectual; and only put the honeſt and the timorous to the neceſſity of buying gold at 3l. 18s. 3d. an ounce, and ſilver at 5s. 4d. ½ an ounce, perhaps of thoſe who have it at 3l. 18s. and 5s. 2d. by melting down the coin. The prohibiting the exportation of our coin does not ſave us from paying our debts abroad, nor keep more gold or ſilver in the nation; on the contrary, it obliges us to pay our debts at a dearer rate and carries out a greater quantity of gold and ſilver than would be ſufficient in our own money. When we oblige a merchant to give 3l. 18s. 6d. ¾ for the ſame quantity of fine gold in moedas, as he may have for 3l. 18s. in the guineas, with which he pays for thoſe moedas; and 5s. 6d. ¾ per ounce for the ſame quantity of ſilver in pieces of 8, as he may have in weighty Engliſh money for 5s. 2d. we raiſe the coin of the king of Portugal and king of Spain here ſo much, and pay for the extrinſic value we ourſelves put upon it.'

He then makes ſome ſenſible remarks on the nature of exchange, the effects of our money-regulations on it, &c. and concludes the whole with the following recapitulary diſcourſe.

'Theſe are the obſervations which have occurred to me upon the preſent ſtate of our gold and ſilver monies, in regard to the lightneſs of them, the making them exportable, and the preſent diſproportion between gold and ſilver, which I have put together, becauſe it is proper to have them all under conſideration at once; for, any regulations that ſhall be thought proper to be made, about the lightneſs of the ſilver monies, muſt be governed by the number of pieces into which the pound weight

weight ſhall be coined for the future; and it will be neceſſary, before any exportation of money be allowed, to bring the gold and ſilver coin nearer a par to one another, in proportion to the value ſet upon each by the neighbouring nations.

'According to the foregoing computations, ſilver to gold is

		lb.	oz.	dwt.	gr.	
In	Portugal	14	2	13	8	lb. to 1 of gold.
	Spain	15	1	17	21	
	France	14	5	9	21	
	Holland	14	9	11	13	

At a medium, 14 lb. 07 oz. 18 dwt. 3 grs. of fine ſilver is equal to one pound weight of fine gold.

'According to the foregoing proportions, a guinea is worth

		s.	d.
In	Portugal	19	7½
	Spain	20	11
	France	19	11½
	Holland	20	5
		80	10½
	At a medium,	20	2¾

'The real value of ſilver is ſtill encreaſing, as has been already obſerved: ſilver money is, at all times, of more general uſe than gold; leſs liable to illegal diminutions; and of particular ſervice in any diſtreſs of credit: very great quantities of it have been melted down and exported, and very little coined for many years; for which reaſons the coinage of ſilver money ought at preſent at leaſt to be encouraged preferably to that of gold. If a pound weight of ſilver be cut into 3l. 4s. and a guinea remain at 1l. 1s. the proportion between gold and ſilver will be 14lb. 8 oz. 16 dwt. 4 grs. of ſilver to 1 lb. of gold; at which rate ſilver will be lower here than it is at a medium of the proportions in the countries abovementioned, though Spain be taken into the computation; and ½ d. per. oz. cheaper than it has been ſold for, at a medium, at market in bars, theſe laſt ten years, ½d. per oz. cheaper than what the public gave for it in 1709, and 2 d. cheaper than what the public gave in 1711, to encourage the coinage. It will not introduce any neceſſity of re-coining the old ſilver monies; for the ſixpences, ſhillings, and half-crowns, coined after that rate, will be heavier than the old ones, and the crown pieces ſo very inconſiderably lighter, that it is not worth taking notice of. If the prohibition of the exportation of money ſhould be continued, and, in order to make ſome amends for that diſadvantage upon our coin, it ſhould be thought proper to raiſe the ſilver higher, by cutting a pound weight into 3l. 4s. 6d. the proportion between gold and ſilver will then be as 14 lb. 7 oz. 8 dwt. 20 grs. to 1 lb. which is about the medium of the proportions obſerved in the abovementioned countries; 5s. 4d ¼ per ounce is the medium of the market price for theſe laſt ten years, which the money ought rather to exceed.

ceed. Shillings and ſixpences ſo coined will not be ſo light as the old ones, and the crowns and half-crowns ſo little lighter, that they will not be in ſo much danger of being melted down, for the ſake of ſo ſmall a profit at the mint, as they are at preſent, when they produce 5s. 6d per oz. at market. If any thing ſhould be thought proper to be done on this head, it cannot be put in practice more ſeaſonably than at a time when the great quantities of ſilver, which have been ſo long locked up in the Weſt Indies, are about to be diſtributed, and ſo great a portion of them is likely to come to England. If nothing be done, it is in vain to expect any ſilver ſhould come to the mint freely, or that what is new coined, or weightieſt of the old money, ſhould not be melted down or exported. The effects of the Flotilla, which have been diſtributed ſome time, and of which large quantities have been ſent to England, have not brought any ſilver to the mint, nor lowered the price of ſilver at market; nor is there any reaſon to hope, that whilſt the preſent mint price of ſilver continues, and the money is inexportable, the ſilver in the galleons, when ſent home, will bring more ſilver to the mint than has been brought hither by the many Spaniſh fleets that have come to Europe theſe laſt 26 years. The raiſing the ſilver to 3l. 4s. or 3l. 4s. 6d. cannot bring any ſilver to the mint, whilſt it bears ſo much higher a price at market as it does at preſent; but it will certainly prevent the importing gold to the mint, only for the ſake of exchanging it for ſilver, which is ſuch a coinage as is only advantageous to private perſons, but highly detrimental to the public, and therefore ought to be diſcouraged. When gold and ſilver bear the ſame proportion to each other here, as in the neighbouring countries, the mint is the pulſe of the trade of the nation in general, as the conſtant courſe of exchange is of that with any particular country. If our imports exceed our exports, we ſpend more than our income, and muſt conſequently grow poorer; and whatever expedients may be thought of, neither gold nor ſilver can naturally come to the mint; but what is already in the nation, near the juſt weight, muſt, by degrees, be exported, in ſpite of any laws to the contrary. The only effectual methods to increaſe the coinage, and keep what is coined in the nation, is to follow the examples of other nations, in encouraging our own manufactures, and retrenching our luxury, eſpecially ſuch part of it as is bought of foreigners, who take nothing of us in exchange but gold and ſilver.'

FOREIGN ARTICLES.

XII. *A General Theory of the Polite Arts, delivered in ſingle Articles, and digeſted according to the Alphabetical Order of their technical Terms.* *(Continued from Vol. XXXVIII. page 467.)*

IN our account of the firſt volume of the General Theory of the Polite Arts, we have hitherto confined ourſelves chiefly to the belles lettres; thoſe that relate to the polite arts, will be attended to in our review of the ſecond volume, to which the following extracts will ſerve as an introduction.

'*Poetical Picture.* Poetry, like painting, has its deſign and its colouring. In general, almoſt every poem is a picture; but this term is only applied to theſe prominent paſſages of a poem, in which ſenſitive, and eſpecially viſible, objects are, as on a fore-ground, approximated to the ſight, and drawn even in their minuter details. A poem reſembles a painted landſcape, in which the greater part of objects is placed at a diſtance, where they are ſeen only as in maſſes, and, thus conſidered, excite a general idea of a fertile or barren, a rich or a poor, a lonely or populous country; but where ſome particular objects near the fore-ground are ſingly delineated, theſe are ſeen at large, and diſtinctly conſidered even in their ſingle parts. The ſame art is employed by the poet, who draws the greater part of his objects, in general maſſes, and delineates others with ſuch minuteneſs and accuracy, that they appear to be nearer to our ſight than all the reſt, and to ſtand juſt before us. Theſe ſingle parts thus minutely diſcriminated, we call pictures, by way of eminence, though that term is alſo applicable to the whole poem.

'In poems we diſtinguiſh theſe pictures, as before a grove or foreſt, we deſcry a ſingle tree that ſtands nearer to the eye, and in which we diſtinguiſh every branch, and even ſingle leaves, while the foreſt exhibits only general forms, without diſtinguiſhing any particular object.

'In reading poems, ſuch as the Iliad, the Æneid, &c. we imagine that we are conſidering the greater part of their contents as at a diſtance, like mere ſpectators. But when we meet with ſingle prominent ſcenes, placed in a nearer point of view, they become more intereſting. Theſe are, ſtrictly ſpeaking, *poetical pictures.* Thus in the beginning of the Æneid, we ſee, as it were, the Trojans ſailing at a diſtance, in queſt of other habitations; we learn, that Revenge is plotting againſt theſe adventurers, in order to obſtruct their deſign, &c. All this we deſcry at a diſtance, till the poet paints the dreadful ſcene of the tempeſt. It is then, that we fancy ourſelves on board with them; we hear the bluſtering of the winds, the roaring of the waves, the tumults of the crews, and are terrified as if involved in the ſame diſtreſs.

'Such, in general, is the nature and effect of poetical painting; we are placed near the ſcene, we ſee all its ſingle parts, and are as forcibly impreſſed with their effects, as if we actually felt them. As poetry in general differs from proſe, by repreſenting every thing to the ſenſes—ſo theſe *poetical pictures* are diſtinguiſhed from the other parts of a poem, by diſplaying a much greater vivacity. Theſe pictures, therefore, are the ſublimeſt part of poetry; and by their nature more highly poetical than the other parts of a poem. When Horace exhibits a powerful, luxurious, and unjuſt man, and reproaches him with,

——— "ſepulchri
Immemor, ſtruis domos,

Mariſque Baiis obſtrepentis urges
Summovere littora,
Parum locuples continente ripa,
Quid quod uſque proximos
Revellis agri terminos, & ultra
Limites clientium
Salis avarus?" ——

He, indeed, gives us a ſenſitive and very lively deſcription of a luxurious tyrant, but by the little picture,

—— —— "Pellitur paternos
In ſinu ferens Deos
Et uxor & vir, ſordidoſque natos,"

we are by far more ſenſibly affected. It is now we behold the poor villager oppreſſed by him, and in his nakedneſs ejected from his home, and his little field; and are by this maſterly ſtroke exceedingly incenſed againſt the tyrannical oppreſſor.

'The nature of theſe *poetical pictures* is, that objects are more minutely delineated, than in the other parts of a poem; and, by ſome pictureſque ſtroke, painted with vivid colours. Here the poet proceeds exactly like the painter, who in a landſcape repreſents the greater part of objects in general, ſo as they appear at a diſtance, and delineates only a few parts, with all their minuteſt diſcriminations, ſhadowings, and middle colours. Thus Homer paints his battles. At a diſtance he repreſents the army in general: we perceive indeed the evolutions and motions of the whole body, but do not deſcry any individual warrior. But ſome leaders he produces juſt before our eyes; we hear them ſpeak, we not only ſee them ſingly and detached from the army, but we exactly diſcern their armour, their poſture, and even their very features.

'For a *poetical picture*, therefore, nothing further is, in general required, than that the poet ſhould know how to delineate his object juſtly, and ſometimes even by its minuteſt parts; and how to give his expreſſion the poetical colouring. Wherever this is done, he has drawn a *poetical picture*. But the difficulty is, that his picture muſt be ſhort and energetic, and truly animated by a few maſterly ſtrokes. To diſplay viſible objects in a few words, is a very difficult taſk. That conciſeneſs, however, is abſolutely neceſſary; for a minute expreſſion of every ſingle circumſtance, that muſt be impreſſed on the fancy, in order to approximate an object to the eye of the beholder, would be exceedingly tedious. Here, therefore, the poet muſt ſelect words that raiſe a great many more thoughts than what they literally convey; and find expreſſions and turns that ſuddenly excite all the acceſſory ideas, which are not to be expreſſed ſingly. Such, ſtrictly ſpeaking, is the art of poetical painting. The little picture of Horace's, for inſtance, is, by the ſingle pictureſque ſtroke, *ſordidos*, highly enlivened; you behold the poor ragged children, ſqualid from exceſſive want. That minute detail, "*paternos in ſinu ferens Deos*," con-

veys

veys likewiſe a great deal in a few words. The poor ejected are honeſt and religious people; they have nothing at all left to remove from their home but the miſerable figures of their houſehold goods, inherited from their anceſtors, and theſe they are now carrying away in their arms, together with their helpleſs children, &c.

'Since pictures, therefore, impreſs the object with the utmoſt diſtinctneſs and energy, they are, upon the whole, of the higheſt importance in poetry. What we perceive but ſlightly, and, as it were, at a diſtance, cannot raiſe any other but general and indiſtinct ideas, from which no powerful ſenſations can be derived. Every impreſſion that is to operate on the mind, muſt be produced by approximated objects. The ſame thing happens with every ſpecies of ideas, as with accounts of fortunate or diſaſtrous events, which ſtrike us leſs in proportion as they have happened at a greater diſtance. General diſtreſſes and calamities, ſuch as wars, plagues, fires, inundations, falling upon remote countries, affect us but ſlightly; but when the ſcene of diſtreſs lies nearer, its idea is more powerful, and we feel its ſtrongeſt operations.

'In order to raiſe very ſtrong emotions in the mind, the poet muſt, therefore, bring his objects ſo near to the ſight as to make us ſuppoſe that we behold them juſt before us. Such is the art of poetical painting. Whoever is not verſed in that art can never make a ſtrong impreſſion. The very eſſence of it appears to conſiſt in an exact conformation to the precepts of *general perſpective*, if we may be allowed that term; which aſſigns to every ſingle part of a poem its diſtance, its ſize, its proportions, deſign, and colouring: and the completeſt and beſt effect of the whole is derived from the exact obſervation of all the rules of this perſpective. This art, therefore, the poet muſt learn from the painter of landſcapes.

'Whatever ſerves only for a general characteriſtic of his landſcape, is placed at a diſtance: the middle-grounds are filled with objects by which the idea is more nearly denoted; but the main objects which the painter intends to repreſent in his landſcape, are deſigned at large, on the fore-ground. The perſons are brought ſo near that we behold their features, their geſtures, and almoſt hear them ſpeak. This is alſo obſerved by the poet: by Thomſon, for inſtance, in his Seaſons. Every Seaſon diſplays a very extenſive landſcape, whoſe general ſcene impreſſes us with the general ſenſations ſuitable to that ſeaſon. But theſe charming pictures, for whoſe ſake the whole landſcape was painted, he has diſtributed in the ſeveral places of its fore-ground that are neareſt to our view.

[*To be continued.*]

FOREIGN LITERARY INTELLIGENCE.

13. *Observations Météorologiques faites à* Pekin, *per le Père* Amiot, *mises en Ordre par M.* Meſſier, *de l'Académie Royale des Sciences.* 4*to.* Paris.

THESE Obſervations begin with January 1, 1757, and end on December 31, 1762. They contain ſome remarkable facts. The ſummer of 1761, was in China ſo exceſſively rainy, that there fell more than five (French) feet of rain; by which whole provinces and cities were overwhelmed, and millions of lives were loſt.

14. *Recueil des Antiquités et Monumens* Marſeillois *qui peuvent intéreſſer l'Hiſtoire et les Arts. Diviſé en Cinq Parties & orné de Gravûres. Par M.* T. B. B. Groſſon *de* Marſeille. 4*to. with many Plates.* Marſeilles.

Of the ſplendour of the ancient city of Marſeilles no traces are now left but in the works of ancient writers. Its temples of Diana, Apollo, Minerva, were demoliſhed by the fervent zeal of the firſt Chriſtians, and its other ancient monuments were conſumed by time, by the encroachments of the ſea, or deſtroyed together with the city by barbarians.

Marſeilles, therefore, offers at preſent very few curioſities to the inquiſitive eye of an antiquarian; and the volume publiſhed by Mr. Groſſon can only ſerve for a monument of his own induſtry and patriotiſm.

It is divided into five parts; of which the firſt contains, ancient medals, repreſented in five plates; and French coins ſtruck at Marſeilles, on four other plates: the ſecond, fragments of ancient architecture, ſtatuary, bas-reliefs, &c. the third, objects of religious ceremonies, and domeſtic uſe, ſuch as ſepulchral lamps, urns, pateras, &c. the fourth gives an account of the few and ſcanty remains of ancient buildings; the fifth is made up of inſcriptions and epitaphs, in great number, and of little conſequence.

15. *Ephémérides des Mouvemens Céleſtes pour le Méridien de* Paris. *Tome Septième, contenant les Dix Années de* 1775—1784; *révûes & publiées par M.* de la Lande, *de l'Académie Royale des Sciences, &c.* 4*to. with Plates.* Paris.

The preface contains an hiſtorical account of the preceding aſtronomical Ephemerides. The uſe, the neceſſity, and contents of theſe periodical publications, are apparent to aſtronomers; and the name of their author is a ſufficient voucher for their accuracy.

16. *Deſcription & Uſage des principaux Inſtrumens d'Aſtronomie, où il eſt traité de leur Stabilité, de leur Fabrique, et de l'Art de les diriger.* *Par M.* le Monnier. *Folio.* 14 *Plates, and* 59 *Pages of Letter-preſs.* Paris.

M. le Monnier begins this uſeful tract, with an explanation of the technical terms; and then proceeds to a full and accurate ac-

account of the conſtruction, uſe, and diviſions of the inſtruments themſelves.

17. *Connoiſſance des Temps pour l'Année Commune* 1775. *Publiée par l'Ordre de l'Académie Royale des Sciences, et calculée par M.* de la Lande, *de la même Académie.* 8*vo.* Paris.

This work has for fifteen years been under M. de la Lande's direction; the preſent volume is the laſt that will be publiſhed by him. He appears to have endeavoured to give it the higheſt degree of perfection.

18. *L'Art de la Peinture ſur Verre & de la Vitrerie, par feu* M. le Vieil. *Folio, with* 13 *Plates.* Paris.

Said to be one of the moſt learned and accurate accounts, in the whole collection of arts, that have hitherto been publiſhed under the ſanction of the Pariſian Academy of Sciences.

19. *La Nature en Contraſte avec la Religion & la Raiſon, ou l'Ouvrage qui a pour titre: De la Nature, condamné au Tribunal de la Foi & du bon Sens. Par le R. P.* Ch. L. Richard, *Prof. en Théologie, &c.* 8*vo.* Paris.

This polemical work is chiefly pointed againſt M. Robinet's book, de la Nature: it contains proofs of great acuteneſs, and of a fervent zeal in the cauſe of revelation; but it is a matter of regret, that this zeal has ſometimes carried the author into acrimony and perſonal rancour againſt the adverſary he has ſingled out, and ſometimes made him neglect preciſion in his reaſonings, and perſpicuity of diction.

20. *La ſeule véritable Réligion demontrée contre les Athées, les Deiſtes, & tous les Sectaires. Par M. l'Abbé* Heſpelle, *Docteur de* Sorbonne *& Curé de* Dunkerque, 2 *Vols.* 12*mo.* Paris.

This controverſial writer has levelled his arguments againſt a much greater number of antagoniſts than the preceding one. His work conſiſts of eight chapters, of which the firſt and ſecond only are directed againſt infidels, and all the reſt taken up with his confutation of proteſtantiſm, &c. It was originally deſigned for the inſtruction and converſion of a very honeſt and ſenſible proteſtant gentleman, whoſe premature death fruſtrated the deſign of the author.

21. *Hiſtoire de la Chirurgie, depuis ſon Origine juſqu'à nos jours. Par* M. Dujardin. *Tome Premier.* 4*to.* Paris.

This volume contains a collection of all the records extant in ancient writers, concerning the origin and gradual advancements of ſurgery, to the times of Celſus, or the firſt century of the Chriſtian æra; and promiſes a very judicious, elaborate, complete, and intereſting work.

22. *Navigation de* Bourgogne, *ou Mémoires et Projets pour augmenter et établir le Navigation ſur les Rivières du Duché de* Bourgogne. *Par M.* Antoine. *Tome I.* 4*to.* Amſterdam, Dijon, Paris.

From a minute diſcuſſion of all the projects hitherto made for the improvement of inland navigation in the duchy of Burgundy, M. Antoine proceeds to an elaborate exhibition of his own ſcheme, under the title, 'Idée Générale du Syſtéme de Navigation, dans lequel on croit que la province de Bourgogne doit ſe renfermer." His ſcheme is confined to the rivers Saone, Seille, Doubs, and Ouche; and is illuſtrated with a plan.

23. *Thermis de* Borbonienſibus, *apud* Campanos, *Specimen Medico Practicum ſive de legitimo circa illos Tractatu practico, Prolegomena.* 4*to.* Calvomonti. (Chaumont.)

Dr. Juvet, the learned author of this diſſertation, appears to be well acquainted with all that had been written before him on the celebrated waters of Bourbonne les Bains, in Champaigne, and on mineral waters in general; and to have improved upon the experiments and obſervations of his predeceſſors.

24. *Principes d'Inſtitution, ou de la Manière d'élever les Enfans des deux Sexes, par rapport au Corps, à l'Eſprit et au Coeur. Par M.* l'Abbé le More. 12*mo.* Paris.

Sallies of eccentric genius, and innovations, are not to be ſought for in this plan of education; but ſober, practical ſenſe will be found in it, eſpecially in the article on the education of daughters.

25. *Traité de Morale, ou Devoirs de l'Homme envers Dieu, envers la Société, et envers lui même, Par M.* la Croix. *Nouvelle Edition, Révuë & conſiderablement augmentée par l'Auteur.* 2 *Vols.* 12*mo.* Toulouſe *and* Paris.

This ſhort ſyſtem of morality, has been ſo carefully reviſed, and ſo judiciouſly improved in this new edition, that it is almoſt become a new work.

26. *Hiſtoire de* Photius, *Patriarche Schiſmatique de* Conſtantinople, *ſuivie d'Obſervations ſur le Fanatiſme. Par le P.* Ch. F. 12*mo.* Paris.

From this hiſtory, the celebrated Photius appears to have been a great, a wicked, a dreadful, and a moſt unhappy character indeed! All the bleſſings that nature and fortune had heaped upon him, were, by his ambition, perverted to the diſturbance of the church and ſtate. From his firſt efforts to ſeize and keep the patriarchal chair, his life became a ſcene of perſecutions, crimes, and revolutions, and a ſcandal to religion and genius. Nine popes, five councils, and ſix patriarchs exerted all their authority againſt him, to no purpoſe. Yet was he at laſt ſubdued by the emperor Leo the Philoſopher, and confined in a monaſtery; happy, then at leaſt, if ever he learned to contemplate his former elevations and depreſſions as a ſtorm, and to enjoy his port of reſt.

MONTHLY CATALOGUE.

POLITICAL.

27. *Three Letters to a Member of Parliament, on the Subject of the preſent Diſpute with our* American *Colonies.* 8*vo.* 1*s.* 6*d.* Lowndes.

THE purport of theſe Letters is to evince, that the meaſures which adminiſtration has adopted with reſpect to the Americans is indefenſible on conſtitutional principles. The author affects to admit the ſupreme power of the king and parliament over the colonies, but he alleges that it is only a power of reſtraining, inhibiting, and regulating; and that the coloniſts have a right to enact laws for themſelves, not repugnant to thoſe of the mother country. He maintains the argument which has been ſo often urged, that taxation is only annexed to repreſentation; ſupporting this plea by the inſtance of the counties palatine of Cheſter and Durham, and that of the Engliſh clergy, which were not taxed by parliament till they were repreſented in that aſſembly. The caſe of Ireland is alſo again produced in ſupport of the ſame doctrine. It does not appear, however, that any of theſe inſtances is applicable to the caſe of the colonies; at leaſt no argument can juſtly be drawn from them, in favour of the American claim, which is not invalidated by the obſervation of the greater part of the inhabitants of Britain being only virtually repreſented in parliament.

28. *A Short Addreſs to the Government, the Merchants, Manufacturers, and the Coloniſts in* America, *and the Sugar Iſlands, on the preſent State of Affairs.* 8*vo.* 1*s.* Robinſon.

This writer ſets out upon the principle, that the legiſlative authority of Great Britain extends over all its dominions; that conſequently the colonies are ſubject to its power; and that no ſupreme authority ever exiſted without the right of taxation. At the ſame time that he affirms this propoſition, however, he thinks it adviſeable, that the parliament leave to the Americans the regulation of ſuch taxes as are laid *in* the colonies, and exert their power in laying a duty only on the importations made by the coloniſts from foreign countries.

29. *Thoughts upon the preſent Conteſt between Adminiſtration, and the* Britiſh *Colonies in* America. 8*vo.* 1*s.* Browne.

This writer undertakes to juſtify of the Americans, for their oppoſition to the authority of the Britiſh legiſlature in the article of taxation. He argues with too much warmth to be conſidered as a diſpaſſionate inquirer; nor has he produced any auxiliary obſervations to fortify the cauſe which he defends.

30. *A friendly Addreſs to all reaſonable* Americans, *on the Subject of our Political Confuſions.* 8*vo.* 1*s.* Richardſon *and* Urquhart.

We find in this Addreſs a cool and rational expoſtulation with the Americans, reſpecting the ſupreme power of the Britiſh parliament

liament over our colonies. With regard to the force of charters, which has been inſiſted upon by the advocates for the latter as conveying to the ſeveral provinces an independent and uncontroulable legiſlative authority, the writer very juſtly obſerves, that nothing more can be underſtood by thoſe grants from the crown, than a ſubordinate right of juriſdiction, for the internal regulation of the provincial diſtrict. It is the height of abſurdity to ſuppoſe, that any charter from a king of Great Britain, can confer an emancipation from the laws of the realm; becauſe the conſtitution has inveſted the crown with no ſuch authority. In the ſubſequent part of the Addreſs, the author vindicates the conduct of adminiſtration by pertinent and reaſonable arguments.

31. *The Supremacy of the* Britiſh *Legiſlature over the Colonies, candidly diſcuſſed.* 8*vo.* 1*s.* Johnſon.

The author ſets out with an inquiry into the origin of the Britiſh conſtitution, ſhewing that the parliament, from the principles on which it was conſtituted, poſſeſſes a ſupreme legiſlative power: he then proves, that for many years, the Americans entertained this idea of its authority; and he afterwards confirms this aſſertion, by the recital of ſeveral acts of parliament which the Americans have always ſubmitted to as laws, whether they were enacted for the purpoſe of legiſlation or taxation. Though theſe remarks have already been made, in ſome of the former publications on the ſubject, yet this writer gives additional force to the arguments in ſupport of the authority of the Britiſh legiſlature.

32. *A Letter to the Right Honourable Lord* M——, *on the affairs of* America. 8*vo.* 1*s.* Almon.

The author of this Letter uſes a variety of arguments to juſtify the conduct of the Americans, and expoſe the meaſures of adminiſtration. His intention is to procure a repeal of the acts paſſed in the laſt parliament reſpecting Boſton, through the mediation of the noble lord whoſe influence in the cabinet he ſuppoſes to be very great.

33. *An Argument in Defence of the Excluſive Right claimed by the Colonies to tax themſelves. With a Review of the Laws of* England, *relative to Repreſentation and Taxation.* 8*vo.* 2*s.* 6*d.* Brotherton *and* Sewell.

In the preſent publication the great queſtion concerning the power of the Britiſh parliament to tax the colonies, is again determined in the negative for the reaſon which has been ſo often repeated, of their not being repreſented in that aſſembly. In ſupport of this determination the author preſents us with ſome of the laws relating to the ſecurity of private property, taxation, and the right of repreſentation. But it ought to be obſerved, that all thoſe laws were only declaratory of the right of the Engliſh parliament, and cannot therefore be urged in limitation of its authority. To decide the ſubject of the American controverſy,

verſy, recourſe ought certainly to be had to the firſt principles of colonization, without a clear view of which the underſtanding is apt to be ſuſpended between the oppoſite arguments that are drawn from actual and virtual repreſentation.

34. *A Letter to the People of* Great Britain *from the Delegates of the* American *Congreſs in* Philadelphia. 8*vo.* 2*d.* Andrews.

After attending to the various publications, produced by the ſeveral advocates on either ſide of this important diſpute, we now proceed to the papers ſaid to be tranſmitted by the Americans themſelves. The Letter under conſideration is dated September 5, 1774, and has already appeared in the public prints. It is a mixture of compliment and expoſtulation, accompanied with complaints relative to the eſtabliſhment of the catholic religion in Canada, and to the ſuppoſed violation of their privileges in the article of taxation; interſperſed with ominous anticipations of the future ſlavery of the whole Britiſh dominions, in conſequence of the plan of government adopted by adminiſtration. With reſpect to the Quebec Bill, it was only fulfilling engagements which we were ſolemnly bound to maintain by the treaty of peace, and for the performance of which the national faith had been pledged. In regard to the point of taxation, we might have expected that the Americans would enter largely into the diſcuſſion of the ſubject, upon political principles; and that they likewiſe would have at leaſt attempted to invalidate the force of the ſeveral precedents produced to evince their own acknowledgment or former acquieſcence in the ſupreme authority of the Britiſh parliament. Nothing of this kind, is, however, to be found in the Letter before us; a moſt material and unaccountable defect, if we conſider that it was written at a time when the delegates, by whom it is ſent, were upon the eve of adopting ſuch extraordinary meaſures, as might endanger the whole ſyſtem of Britiſh and American commerce.

37. *Extracts from the Votes and Proceedings of the* American *Continental Congreſs, held at* Philadelphia, *on the 5th of* September, 1774. 8*vo.* 1*s.* 6*d.* Almon.

The contents of this pamphlet are already generally known through the channel of the public papers. That part of it which is an addreſs to the people of Great Britain, is a copy of the Letter which forms our preceding article.

36. *Authentic Papers from* America: *ſubmitted to the diſpaſſionate Conſideration of the Public.* 8*vo.* 1*s.* Becket.

Theſe Papers conſiſt chiefly of a petition to his majeſty, from the inhabitants of Maſſachuſet's Bay, Rhode Iſland, &c. a memorial to the houſe of lords, and a petition to the houſe of commons; requeſting relief in the grievances of which they complain. On the ſubject of taxation, in the petition to the king, they uſe the following words, "a right, in fine, which all other your majeſty's Engliſh ſubjects both within and without the

realm

realm have hitherto enjoyed." In the two other addreſſes, they profeſs to *acknowledge all due ſubordination to the parliament of Great Britain*, and that they ſhall *always retain the moſt grateful ſenſe of their aſſiſtance and protection.*

37. *Free Thoughts on the Proceedings of the Continental Congreſs, held at* Philadelphia, September 5, 1774. 8*vo.* 1*s.* Richardſon *and* Urquhart.

In this ſenſible and ſpirited pamphlet the author holds forth to the Americans the pernicious conſequences which muſt enſue from carrying into execution the non-importation and non-exportation agreements preſcribed by the congreſs. He thinks it unqueſtionable that the intention of the congreſs was to diſtreſs the manufacturers in Great Britain, by depriving them of employment; to diſtreſs the inhabitants of Ireland, by depriving them of flax-ſeed, and of a vent for their linens; and to diſtreſs the Weſt-India planters, by with-holding from them proviſions and lumber, and by ſtopping the market for their produce. After animadverting on the injuſtice of theſe meaſures, he clearly ſhews them to be impolitic, and that they muſt inevitably terminate in the utter ruin of the American commerce, and conſequently of the proſperity of that country.—His remarks on the ſhutting up the courts of juſtice in the province of Maſſachuſet's Bay are likewiſe highly worthy of attention, as they place in the ſtrongeſt light the direful effects which muſt reſult to the community, from the ſuſpenſion of all legal proceſs by this violent and unconſtitutional procedure. Would the Americans ſubmit to peruſe this pamphlet with the attention it truly deſerves, we are perſuaded that they would unanimouſly diſapprove of the meaſures which their delegates have inconſiderately adopted; and that the people of the province above-mentioned would, for their own ſake, immediately remove the reſtraint which they have laid on civil judicature, without which no government can ſubſiſt.

38. *A Plan for conciliating the jarring Political Intereſts of* Great Britain *and her* North American *Colonies, and for promoting a general Re-union throughout the Whole of the* Britiſh *Empire.* 8*vo.* 6*d.* Ridley.

The ſubſtance of this Plan is, that the Board of Trade and Plantation be converted into a Supreme Council of Colonies and Commerce, to which a certain limited deputation ſhall be ſent from both houſes of parliament, and repreſentatives from the colonies and Weſt India iſlands be admitted.

39. *An Addreſs to the People of* England, Scotland, *and* Ireland, *on the preſent important Criſis of Affairs. By* Catharine Macaulay. 8*vo.* 6*d.* Dilly.

The world will, we doubt not, be of opinion, that when a lady addreſſes the public on the ſtate of national affairs, ſhe ſteps out of the proper ſphere of female life and action. But the reputation which Mrs. Macaulay has acquired as a hiſtorian, may intitle her to particular indulgence in this reſpect. The

beſt apology that can be made, however, for any deviation from the eſtabliſhed rules of propriety, is a good intention, and by this laudable motive we readily admit that ſhe is actuated.

Mrs. Macaulay ſets out with cenſuring the electors of Great Britain for not following the example of the city of London, in requiring a teſt from thoſe whom they elected their repreſentatives; ſhe ſuppoſes, however, that among the body of electors, there are many who have been unduly influenced, contrary to their judgment and inclination; while there are others who have been miſled by their own ignorance, or the artifices of deſigning men. To theſe two claſſes, and to that large body of her countrymen whom ſhe conſiders as unjuſtly debarred the privilege of election, ſhe addreſſes herſelf on this *momentous* occaſion, with the compellation of Friends and Fellow Citizens.

The burden of the Addreſs is our preſent diſpute with America, in which ſhe vehemently arraigns the conduct of adminiſtration, and charges them with a premeditated plan of eſtabliſhing a deſpotic government over the Britiſh empire. After ſtrongly inſiſting upon theſe points, the Addreſs thus concludes.

'If a long ſucceſſion of abuſed proſperity ſhould, my friends and fellow citizens, have entirely deprived you of that virtue, the renown of which makes you even at this day reſpectable among all the nations of the civilized world;—if neither the principles of juſtice or generoſity have any weight with you, let me conjure you to take into conſideration the intereſts of your ſafety and preſervation:—Suffer me again to remind you of the imminent danger of your ſituation:—Your miniſters, by attacking the rights of all America, have effected that which the malicious policy of more judicious minds would have avoided. Your coloniſts, convinced that their ſafety depends on their harmony, are now united in one ſtrong bond of union; nor will it be in the power of a Machiavel to take any advantage of thoſe feuds and jealouſies which formerly ſubſiſted among them, and which expoſed their liberties to more real danger than all the fleets and armies we are able to ſend againſt them. Your miniſters alſo, deceived by preſent appearances, vainly imagine, becauſe our rivals in Europe are encouraging us to engage beyond the poſſibility of a retreat, that they will reject the opportunity when it offers of putting a final end to the greatneſs and the glory of our empire; but if, by the imprudent meaſures of the government, the public expences increaſe, or the public income decreaſe to ſuch a degree that the public revenue fail, and you be rendered unable to pay the intereſt of your debt, then will no longer be delayed the day and the hour of your deſtruction; then will you become an eaſy prey to the courts of France and Spain, who, you may depend upon it, will fall upon you as ſoon as they ſee you fairly engaged in a war with your coloniſts; and, according to what is foretold you in a late publication, that conjuncture will prove the lateſt and the uttermoſt of

your

your proſperity, your peace, and, in all probability, of your exiſtence, as an independent ſtate and nation.

'Rouſe, my countrymen! rouſe from that ſtate of guilty diſſipation in which you have too long remained, and in which, if you longer continue, you are loſt for ever. Rouſe! and unite in one general effort; 'till, by your unanimous and repeated addreſſes to the throne, and to both houſes of parliament, you draw the attention of every part of the government to their own intereſts, and to the dangerous ſtate of the Britiſh empire.'

——— "ita digerit omnia Calchas."

40. *A Complaint to the* —— *of* —— *againſt a Pamphlet intitled a Speech intended to have been ſpoken on the Bill for altering the Charters of the Colony of* Maſſachuſets Bay. 8*vo. Pr.* 1*s.* White.

We are here preſented with remarks on a pamphlet entitled, *A Speech intended to have been ſpoken on the Bill for altering the Charters of the Colony of* Maſſachuſet's Bay. In general, the remarks are juſt, and the author ſeems not to be deſtitute of acuteneſs.

41. *Remarks on the Patriot. Including ſome Hints reſpecting the* Americans: *with an Addreſs to the Electors of* Great Britain. 8*vo.* 1*s.* Richardſon *and* Urquhart.

When the writings of an author are commented upon by a perſon of oppoſite principles, his ſentiments are generally viewed through the medium of prejudice, and his words ſometimes conſtrued into a meaning different from what he intended. This appears to be in ſome degree the caſe of the author of the Patriot; for we cannot aſcribe to any other cauſe, the ſuggeſtion of ſeveral of theſe Remarks, as they ſeem to be the production of a writer who can reaſon with ingenuity and juſtneſs.—Reſpecting the Americans, this author contends for their independency on the Britiſh parliament with regard to taxation.—His Addreſs to the Electors of Great Britain contains an admonition to petition and remonſtrate, till they have ſecured their liberties, by obtaining a Place and Penſion Act.

42. *A Full and Clear Proof, that the* Spaniards *can have no Claim to* Balambangan, *by* Alexander Dalrymple, *Eſq.* 8*vo.* 1*s.* Nourſe.

The ſmall iſland of Balambangan lies at the north point of Borneo, in the Eaſt Indies, and was formerly the property of the king of Sooloo, who ceded it to Great Britain in 1762; in conſequence of which, Mr Dalrymple took poſſeſſion of it for the Eaſt India company the ſubſequent year, and a regular ſettlement has been eſtabliſhed upon it. This event is ſaid to have given umbrage to the Spaniards and Dutch, who are jealous of our making any commercial acquiſition ſo near to the Philippine and Moluccа iſlands: and it is even affirmed, that the Spaniſh governor of Manilla has required the Britiſh ſettlers to evacuate Balambangan.

Mr. Dalrymple, who is diſtinguiſhed for his knowledge in geography, maintains that, by an expreſs article in the treaty of Munſter, the Spaniards have no right to extend their navigation in the Eaſt Indies any further than it was carried at the concluſion of that treaty in 1648, and therefore that they can have no claim to Balambangan.—Of what importance an eſtabliſhment on that iſland would be to the Eaſt India company, Mr. Dalrymple has formerly ſhewn, in a publication entiled *A Plan for extending the commerce of this kingdom*, &c. in which he gives a particular account of the territory in queſtion.

43. *The Speech of the right hon. the Earl of* Chatham, *in the Houſe of Lords, on* January 20, 1775. 4*to.* 1*s.* Kearſly.

This publication appears, *upon the beſt authority*, to be ſpurious.

POETRY.

44. *Selecta Poemata* Anglorum Latina, *ſeu ſparſim edita ſeu hactenus inedita, accurante* Edvardo Popham, *Coll. Oriel.* Oxon. *nuper Soc.* 2 *Vols.* 12*mo.* 6*s. ſewed.* Dodſley.

This collection of poems is far ſuperior to the Poemata Italorum, the Poetarum Germanorum Deliciæ, and the like. It contains, indeed, many elegant compoſitions, ſuch as, the Muſcipula, Deboræ Epinicium, Oratio Habacuci Prophetæ, Carmen Alexandri Pope in S. Cæciliam, à Ch. Smart, and a great variety of ſmaller pieces.

The following ſhort epigram has been generally admired.

'Luna eſt fœmina.

Luna rubet, pallet, creſcit, nocte ambulat, errat,
Hæc quoque fœmineo propria ſunt generi;
Cornua luna facit, facit hæc quoque fœmina; mutat
Quâlibet hæc autèm menſe, ſed illa die.'

Schol. Eton. 1738.

As it now falls in our way, we ſhall venture to offer ſome emendations.

Luna rubet, pallet, creſcit, *noctu* ambulat, errat:
Hæc quoque fœmineo propria ſunt generi.
Cornua luna facit; facit hæc quoque fœmina: *luna*
Menſe ſemel mutat; fœmina quâque die.

The editor informs us, that having lately received from his friends many other valuable pieces of Latin poetry, he intends to publiſh a third volume.

45. *Verſes addreſſed to the Queen, with a New-Years Gift of* Iriſh *Manufacture. By Lord* Clare. 4*to.* 1*s.* Dodſley.

Theſe Verſes are diſtinguiſhed by elegant compliment, and poetical, well-conceived imagery. The attitudes in which lord Clare delineates the royal family are particularly beautiful; and the emblematical repreſentation he has given of the commotions in America, is touched with a delicate hand. For the gratification of ſuch of our readers as may not have ſeen the poem, we ſhall extract a part of it.

'Could poor Ierne gifts afford,
Worthy the conſort of her lord,

Of

Of pureſt gold a ſculptur'd frame,
Juſt emblem of her zeal, ſhould flame:
Within, the produce of her ſoil,
Wrought by her hand with curious toil,
Should from her ſplendid looms ſupply
The richeſt web of Tyrian dye;
Where blended tints in plaſtic lore,
Might, breathing, ſhame the ſculptur'd ore.
There ſhould the royal Charlotte trace
Her Brunſwick, in majeſtic grace,
With looks beneficently kind,
The face illumin'd by the mind;
While he, with joy-tranſported eyes,
Should ſee his much-lov'd Charlotte riſe;
And both behold their infant-train,
Cull flowrets on the pictur'd plain,
Weaving for them a fragrant band,
More ſweet from the preſenting hand:
Such was the wreath, when Hymen led
Our monarch to his nuptual bed;
And ſuch the tender chain which binds,
In mutual love, their wedded minds.'

Poetry and politics are ſubjects which it is difficult to unite, yet the noble author has interwoven, in his deſcriptive tiſſue, the calamitous ſtate of *poor Ierne*, with a happy addreſs. If we may judge from this ſpecimen of his lordſhip's poetical talents, he cannot be a ſtranger to the Muſes; and as he has condeſcended to ſacrifice to them on New Year's-Day, we hope that, before the expiration of the year, we ſhall be honoured with more of his productions.

46. *The Academic Dream*; *A Poem.* 4to. 1s. 6d. Bew.

The deſign of this writer is to expoſe, and, if poſſible, put a ſtop to that immoderate purſuit of mathematical learning, which is encouraged in the univerſity of Cambridge, to the excluſion, he tells us, of almoſt every other branch of uſeful knowledge. The ſons of the Alma Mater, according to his repreſentation, employ their time in nothing but ſtudying mathematics and ſleeping.

" ——— ——— Here you can't expect to ſee,
In each dull lump of clay, variety,
Where doom'd to linger in this dreary ſpot,
Their lives creep on, *one univerſal blot.*
If they have any character at all,
Know but one character, you'll know them all,
Explore theſe ſons of apathy, you'll find,
Two ruling paſſions actuate their mind;
Theſe only fix'd invariably keep,
The love of *figures*, and the love of *ſleep*;
Though ſome you'll find, and thoſe too not a few,
To make a *third*, have join'd the *former two*."

When

When the reader expects something more particularly smart and poignant on the principal subject of this piece, the author wanders from the point, and describes the amorous dreams of Corinna, and the nocturnal inquietudes of Mr. W——kes and Mr. R—y—ds. He returns, indeed from these digressions; but a great part of his satire is so obscure, that know not whether to pronounce it good or bad.

DRAMATIC.

47. *The Choleric Man. A Comedy. As it is performed at the Theatre-Royal in* Drury-Lane. *By* Richard Cumberland, *Esq.* 8*vo.* 1*s.* 6*d.* Becket.

This comedy is the production of the author of the *West Indian*, and other dramatic pieces. It is sketched on the plan of the *Adelphi* of Terence, a comedy which has been imitated both by French and English writers; but hitherto never with much success. Had Mr. Cumberland conducted his fable in a manner correspondent to the expectations excited in the first act, he would have attained the applause of having produced the best imitation of the admired Latin author. He has prefixed to the play, a Dedication to *Detraction*, an impertinent, loquacious, allegorical personage, who generally shoots his arrows at every candidate for fame, &c. against whose attacks the *genus irritabile* should take care to be armed cap-a-pee, when they mount their Pegasus.

48. *The Two Misers: A Musical Farce. As it is performed at the Theatre Royal in* Covent-Garden. *By the Author of* Midas *and the* Golden Pippin. 8*vo.* 1*s.* Kearsly.

This Entertainment is founded upon the comedy entitled *Les Deux Avares*, the outlines of which Mr. O Hara has preserved, and reduced it within the compass of an English Farce The music is generally well adapted to the situations, and though the Piece is not equal to the former productions of the author, it has been favourably received by the public.

MISCELLANEOUS.

49. *The Mirror of Human Nature. Wherein are exhibited analytical Definitions of the Natural and Moral Faculties, Affections, and Passions, whence all Actions originate. With Maxims for the Regulation thereof. To which is subjoined, a Systematical View of Human Knowledge.* 12*mo.* 1*s.* Bew.

This little tract is said to be compiled from some papers received by the editor in a correspondence, with which he was honoured by a noble lord, lately deceased. What noble lord the editor means, he does not explicitly inform us; but he gives us a very plain intimation, when he tells us, 'that it is no small pleasure to him thus publicly to testify, in honour of his noble *patron*, the late earl of Chesterfield, that he *preferred* the beauties and embellishments of the mind to all personal endowments and graces whatsoever.' It is true, no certain conclusion can be

drawn

drawn from this oblique inſinuation; yet is equally true, that there is nothing unworthy of the pen of lord Cheſterfield in this production. The author has accurately inveſtigated and defined all the faculties, affections, and paſſions of the human ſoul, and given us a very clear and diſtinct view of our intellectual ſyſtem.

50. *A Letter to the Author of an Obſervation on the Deſign of Eſtabliſhing Annual Examinations at* Cambridge. 8*vo.* 6*d.* Crowder.

This writer has anſwered the objections advanced by the Obſervator, and ſhewn that no examination in a private college can ſuperſede, or render unneceſſary the plan lately propoſed to the ſenate; that this plan neither interferes with the lectures of the public tutors, nor can poſſibly impede a ſingle part of the diſcipline of any private college; that it does not leſſen the authority of the maſters and fellows of any ſociety; and that it is evidently calculated to animate the youth of the univerſity to a vigorous purſuit of every rational and laudable attainment. On theſe accounts the letter-writer earneſtly wiſhes, that the ſcheme may be paſſed into a law.

51. *Logic by Queſtion and Anſwer for the Uſe of the* Portſea *Academy.* 12*mo.* 2*s.* Baldwin.

A compendious ſyſtem of logic, containing an explanation of all the terms commonly made uſe of in that ſcience. The definitions are illuſtrated by proper examples.

52. *Obſervations on* East-India *Shipping.* 8*vo.* 1*s.* 6*d.* Nourſe.

The author of the Obſervations appears to have conſidered the ſubject with great attention. According to his calculation, a ſaving of about 19,500l might be annually made, on the freight of the goods imported from China and Bencoolen; an object not unworthy the regard of the East India Company,

53. *A Sermon upon the Turf, by a Saint from the* Tabernacle: *preached at the laſt* Newmarket-*Meeting.* 8*vo.* 9*d.* Bew.

This is not the production of any ſaint from the Tabernacle, as the title page aſſerts; but a piece of burleſque, in the rambling, incoherent ſtrain of a methodiſt preacher. The text is, "Good luck have thou with thine honour, ride on." The language of Scripture is too ſacred for drollery; otherwiſe we ſhould not have been diſpleaſed with ſome of the author's ſtrokes of humour, applied to the gentlemen of the turf.

54. *A* Sunday *Ramble: or, Modern Sabbath Day Journey; in and about the Cities of* London *and* Weſtminſter. 12*mo.* 1*s.* Bew.

The author of this piece ſeems to be well acquainted with the various places of reſort in and about London and Weſtminſter. The ſeveral incidents which he relates are ſuch as may naturally be ſuppoſed to occur, the manners are juſtly deſcribed, and the characters in general ſtrongly marked. A ſtranger who would form an idea of the manner in which the Sabbath is uſually ſpent about London, will here meet with information and entertainment.